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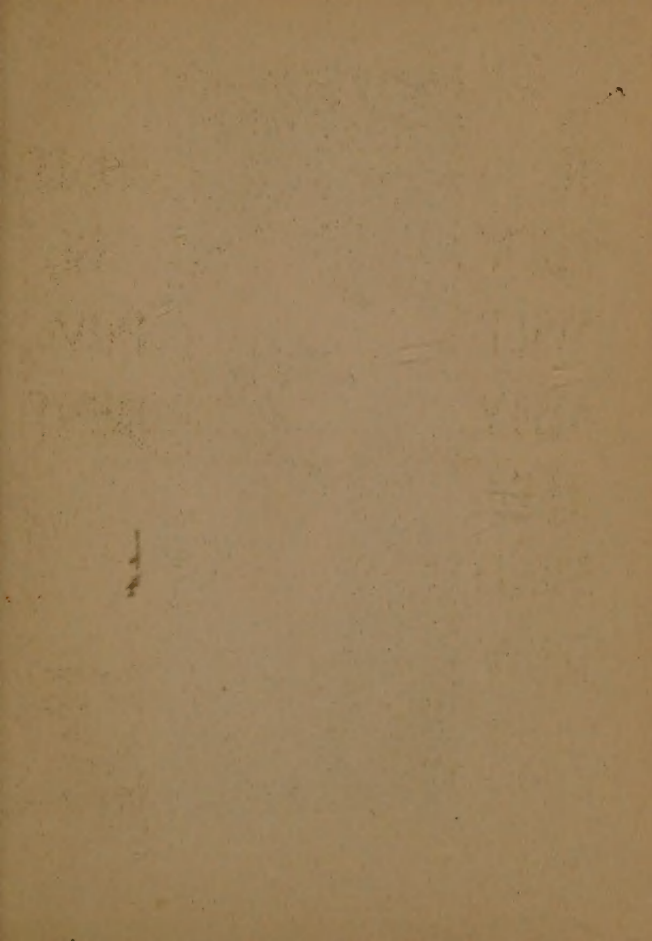
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THE › TEMPLE
› BIBLE ›

The frontispiece is a reproduction of SIR JOSHUA REYNOLDS' 'Prudence,' one of the 'Seven Virtues,' in the window of New College, Oxford. By the kind permission of Lord Normanton, the reproduction has been made from the original picture.



IF
THOU
WILT
APPLY
THY
MIND
THOU



SHALT
BE
PRV-
DENT

From the
PICTURE
By SIR
JOSHUA
REYNOLDS

ECCLESIASTICUS

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EDITED BY
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D.D. LL.D.

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Introduction

Title. The name Ecclesiasticus can be traced back to the middle of the third century. In the Latin Church scriptures officially recognised, employed in teaching, and appealed to for the establishment of doctrine, were called 'Church-Books.' Among these, some were used in public more frequently than others. In the group of works ascribed to Solomon, none seems to have been more popular than Ben Sira's text-book of morals. It was found particularly suitable for the instruction of catechumens. Hence it came to be referred to as 'The Church-Book of Solomon' or 'the Church-Book' simply. Both these designations are used by Cyprian in his Testimonies to Quirinus, written in 249, and as headings of the book in manuscripts. This custom was not affected by the distinction, urged especially by Jerome, between the books also found in the Hebrew canon and those only extant in the Greek Bible. For while the term 'ecclesiastical books' was not improperly so limited in usage as to distinguish the books still cherished by the Church, though rejected by the Synagogue, from those which they held in common, the place of honour in the former class was still retained by the favourite text-book.

In the Greek Church, the book was known as the 'Wisdom of Jesus, Son of Sirach,' a title evidently drawn from the earlier Prologue and from ch. l. v. 27. It was also described by some writers as the 'All-virtuous Wisdom,' an epithet likewise

bestowed on Proverbs and Wisdom of Solomon. The copy of the Hebrew text seen by Jerome had for its heading a word which he translated Parables. It was, no doubt, the same word that constitutes the title of Proverbs, with or without the addition of Ben Sira. In earlier times it was simply known by its first important word 'Wisdom,' according to a well-known Hebrew custom. When for identification the author's name was added, the title sometimes took the form of 'Wisdom of Ben Sira,' as the Syriac translator apparently found it, while in other copies it was 'Proverbs of Ben Sira,' as Jerome and later Jewish writers seem to have read it. There is nothing strange in this, as other Biblical books also have had different titles.

Place in Canon. Ecclesiasticus formed a part of the Greek Bible which the Church received from the Synagogue. More precisely, it belonged to the collection of holy books read and revered by the Greek-speaking Jews, and adopted from them by the great majority of converts to the Christian faith. There is no evidence that this collection was ever reduced by the Jews to a fixed number. On the other hand, Ecclesiasticus is not found among the twenty-four sacred books enumerated in *Baba bathra*, 14*b*, a passage that may be older than 200 A.D., nor among the twenty-two that were recognised in a Palestinian synagogue visited by Melito of Sardis in the time of Marcus Aurelius. Whether Josephus counted it among the twenty-two books he mentions, or the author of the Apocalypse of Ezra among the twenty-four to which he refers, cannot be determined with certainty. But the fact that at the end of the first century A.D., the books regarded as canonical had been reduced to a fixed number renders it probable that even then Ecclesiasticus

had been excluded from public reading in the synagogues of Palestine. This was the result of a process of criticism. A somewhat mechanical theory of the sanctity attaching to holy books led the Pharisees to declare that such volumes rendered the hands unclean, and that consequently a ritual washing was necessary after contact with them. This not only tended to put a check to the introduction of new books, but also to raise doubts as to the intrinsic value of some works that had been in use. As the Sadducees were the strongest opponents of an innovation that would, without warrant in the Law, place the sacred books in the same category with holy meat and the bodies of the dead, it is not strange that a work reflecting so unmistakably the attitude of this party should have been left outside the canon. Its reference to Simon, indicating a comparatively late date, may have been an additional reason for this. It had, however, taken so strong a hold upon Jewish life, that leading authorities in Palestine as well as in Babylonia quote its utterances, and from the language of some Babylonian rabbis the inference is almost unavoidable that it was actually regarded in certain circles as a Biblical book, *cf.* especially *Baba kama*, 92*b*. Such consideration still accorded in the third century A.D. shows what must have been the prestige of this book in the second and first centuries B.C. before the canon of Scripture had been fixed by reduction. The absence of Ecclesiasticus from the collection of sacred writings generally adopted by the Jews affected the theory as to its position more than its practical use. Patristic and mediæval writers who declared it to be only deuterocanonical or apocryphal did not hesitate to quote it as Scripture and to employ it for the establishment of doctrinal statements. Its canonicity was finally settled for the Roman Catholic Church at

the fourth session of the Tridentine Council. A critical movement, similar to that which crowded this book out of the Synagogue, led some of the Reformers to decide against its canonicity, though they still continued to give it a place in the Bible. During the nineteenth century large bodies of Christians were deprived of its use, because this view was consistently carried out. To the modern interpreter of the Bible the question of canonicity is only of historic interest, while the intrinsic importance of the book secures for it an ever increasing share of attention. A more searching historical criticism has enhanced its value.

Division and Contents. The book naturally divides itself into two distinct parts—chaps. i.-xliii. and xliiv.-li. The former is chiefly a treatise on morals, laying down rules of conduct for different social conditions and situations in life ; the latter contains a eulogy of famous men. Each has an appendix : chap. xlii. 15-xliii. 33 is a hymn describing the works of the Lord, and chap. li. contains a psalm of thanksgiving, vers. 1-12 (followed in the Hebrew text by a psalm of praise), and an acrostic poem, vers. 13-30. The first part is apparently made up of the following sections :—(a) i. 1-xvi. 23 ; (b) xvi. 24-xxiii. 38 ; (c) xxiv. 1-xxx. 24 ; (d) xxx. 25-xxxiii. 15 ; (e) xxxiii. 16-xxxvi. 17 ; (f) xxxvi. 18-xlii. 14, and the appended xlii. 15-xliii. 33. Section *a* is a fairly continuous discourse on ethical questions, with no sub-headings apparently in the Greek or Hebrew manuscripts, though particular subjects are indicated by such in Latin manuscripts. In section *b* the title Self-Control occurs in the Greek text before chap. xviii. 30 ; the little collection that begins with chap. xx. 27 and ends with the prayer, chap. xxiii. 1-6, is called

Proverbial Sayings, and Education of the Tongue is the superscription of chap. xxiii. 7. Section *c* is headed Praise of Wisdom; Children is the special title at chap. xxx. 1, and Health at chap. xxx. 14. That chap. xxx. 25 begins a new section is shown by the title Dreams in the Hebrew text, and by the fact that in all Greek manuscripts this and the following section have exchanged place. At chap. xxxi. 12 the special heading Instruction concerning Bread and Wine occurs in the Hebrew, and at chap. xxxii. 1 Toastmasters in the Greek. Chap. xxxiii. 16 has no connection with what precedes, and is clearly the introduction to a new section. At chap. xxxiii. 24 the title Slaves is found; a psalm, chap. xxxvi. 1-17, is appended to section *e*, in which vers. 116-117 may represent a later expansion. That chap. xxxvi. 18 begins a section is indicated in the Hebrew. Within section *f*, chap. xxxviii. 24-xxxix. 11. dealing with the wisdom of the Scribe, seems to be set off from its surroundings; and chap. xli. 16 has the title Instruction Concerning Shame, in the Hebrew. In the second part the paragraph, chap. xlix. 14-16, separates an apparently completed Ode from the Praise of Simon in chap. l. 1-21, which looks like an afterthought, and chap. l. 25-26 is clearly a later addition, as well as the colophon, vers. 27-29, giving the author's name.

Hebrew Text. From the translator's preface no other inference could be drawn than that the original was written in Hebrew or Aramaic. Many peculiarities of the Greek text tended to confirm this view. Nearly eighty quotations from the Book of Ben Sira by Jewish teachers from the first to the tenth century were known, and over sixty of these corresponded in the main with passages in the Greek and Syriac versions.

This material amounted to two or three chapters of Hebrew text. If the quotations were really made from copies that represented the original, certain conclusions might be drawn from them as to its general character. A Hebrew book had been seen by Jerome which he declared to be Ecclesiasticus. There was apparently no reason to doubt the identity of this work with the book quoted by Talmudic authorities. Yet in view of the possibility that it was nothing else than a Hebrew translation made before the end of the fourth century from a Greek, Latin or Syriac codex, scholars hesitated to use the quotations for critical purposes. This was the situation until 1896. In that year Mrs Agnes Smith Lewis acquired some fragments of manuscripts in Palestine. Among these Mr S. Schechter recognised a leaf containing the Hebrew text of Ecclus., chap. xxxix. 15-xl. 8. About the same time the Bodleian Library of Oxford acquired, through Professor Sayce, nine leaves immediately following it (chap. xl. 9-xlix. 11). These were edited and interpreted by Messrs. Cowley and Neubauer. Two leaves of the same manuscript, containing chap. xxxi. 12-31; xxxvi. 24-xxxvii. 26, were subsequently secured by the British Museum. As there was reason to believe that all these fragments had come from the same place, a storeroom connected with the synagogue in Cairo, Mr Schechter obtained permission to examine this *Genizah*, or 'hiding-place,' for worn-out copies of the Scriptures and books not approved for public reading. Here he found fragments containing chap. xlix. 12-li. 30; xxx. 11-xxxi. 11; xxxii. 1-xxxiii. 3; xxxv. 11-xxxvi. 26; xxxvii. 27-xxxviii. 27. He also discovered leaves of another manuscript comprising chaps. iii. 6-vii. 28; xi. 35-xvi. 26. Some leaves in the possession of Mr E. N. Adler were found to belong to the same codex, and

give the text of chap. vii. 29-xi. 34. Of a third manuscript, leaves containing chap. xxxvi. 24-xxxviii. 1 were secured by the Library of the Consistorie Israelite in Paris. Finally, leaves of a fourth manuscript were obtained by Mr Schechter (chap. iv. 23, 30, 31; v. 4-8, 9-13; xxv. 8, 13, 17-24; xxvi. 1, 2), by Mr Gaster (xviii. 31-xix. 3; xx. 5-7; xxxvii. 19, 22, 24, 26), and by Mr J. Lévi (vi. 18, 19, 28, 35; vii. 1, 4, 6, 17, 20, 21, 23-25). Several chapters are still wanting, but the largest part of the work is now extant in a Hebrew text. Some passages are found in two manuscripts, a few even in three. On paleographical grounds it is possible to determine that none of these codices is likely to be older than the eleventh century. Two of them are written in large square characters, the other two in a small cursive hand. In the former, the text is arranged, as in the poetical books, with two hemistichs on the same line separated by a blank space. There are numerous marginal notes indicating different readings. The texts are not supplied with vowel-points. But signs are occasionally used in one of them that may have been taken over from a vowelled copy, as Saadia informs us that there were copies of Ben Sira provided with both vowels and accents. Marginal statements as to the text of other manuscripts were made in the Persian language, evidently by a copyist, in one of the codices. The presence of Persian glosses, in connection with certain peculiarities of the Hebrew text, has led to the theory that it is nothing but a translation of a Persian version made from a Syriac text revised by the aid of the Greek. There does not seem to be sufficient evidence to uphold this theory. The probable interpretation of the Persian words shows that their author was only a copyist having before him different Hebrew manuscripts. More plausi-

bility attaches to the view that the Hebrew text may be a translation from a Syriac version. In certain parts of one manuscript the agreement with the Syriac Vulgate is quite marked. Especially is this the case in chap. li. and some of the glosses. It is not impossible that, where a section or a passage familiar from some Aramaic targum, for one reason or another, was missing in the book that was copied, the scribe supplied a translation. But even this hypothesis is not necessary. There are instances in other books of an original acrostic having been obscured by the carelessness of copyists. In the glosses, the juxtaposition of readings found only in the Greek with such known to us only through the Syriac rather suggests that the copyist had before him Hebrew codices giving different readings. Where it is possible to compare for the same passage two or three manuscripts, it is readily seen that they represent different types of text. We are scarcely warranted, however, in thinking of formal recensions either in the author's lifetime or subsequently. The copy translated by the author's grandson no doubt had its descendants, and so had the Hebrew text used by the Syriac translator. Where there is evidence of a collation of manuscripts, mixed texts are naturally accounted for. No sufficient reason has yet been adduced for doubting that each of the recently discovered manuscripts is the lineal descendant of the Hebrew text produced in the second century B.C. The difference between these manuscripts is less in need of explanation than the remarkable similarity, amounting almost to identity of text, presented by all known codices of the canonical books. The exclusion of Ben Sira from the canon placed it beyond the reach of the important Pharisaic statute, which decreed that sacred books should be written in the square Aramaic characters. Works

accepted as canonical were accordingly copied from standard codices exhibiting a carefully revised text, and written in the alphabet commonly used in Syria, and therefore more intelligible to public and private readers. Without any violent suppression of divergent textual types, uniformity was thus secured, while the codices written in the earlier characters gradually ceased to be copied, fell into oblivion and decayed. At the critical period when this innovation took place, those who cherished this book are most likely to have continued writing it in the old sacred characters even at the risk necessarily involved. Ultimately, the square characters won the day. But the transfer was probably made for private use in different places without the directive influence of a standard codex. If at Sora the book enjoyed for practical purposes canonical authority, it is possible that a textual recension was undertaken there, and the discovery of the copy described by Saadia would, therefore, be of great interest. But even so, it was too late to bring about uniformity.

Greek Translation. The text found in our oldest uncial manuscripts, Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, and Codex Ephraemi, and in the minuscules that go with them, differs from that exhibited by Codex Venetus, No. 248 in the edition of Holmes and Parsons, No. 253, No. 106, and substantially also No. 157, in two respects: it is comparatively more free from later additions, and it is essentially inferior in character. In forty-five places such additions are indicated by asterisks in the Syriac translation made by Paul of Tella in 618. These asterisks may be explained in different ways. As Paul's translations were made from a copy of Origen's Hexapla, preserved in Cæsarea, it may be supposed that Sirach actually

formed a part of this work, and that Origen compared the current Greek text with a Hebrew copy, marking, as in the case of other books, the places found in the former and not in the latter. Or it may be thought that Paul himself had access to the Hebrew original, and, having learnt the principle of Origen, applied it in this case. That some other scholar than Origen, living before Paul's time, should have been able to make such a comparison is perhaps less probable. If it could be proved that the asterisks came from Origen, it would be probable that he used the officially recognised text in Alexandria, which had preserved itself relatively pure, except for the glosses, while the uncials of the fifth century represent a text that had either kept itself comparatively free from glosses, though deteriorating in other respects, or been more or less hastily revised with the aid of Origen's text. The fact that all known Greek manuscripts present the same order, chaps. xxxiii. 16-36, 11*a* following xxx. 24, and then xxx. 25-xxxiii. 15, and xxxiii. 11*b*-17, in connection with the radical differences between these manuscripts, points to the influence of one very important codex, by which others were corrected, and of which many copies were made. Its authority must have been all the greater, as the awkwardness of the connection in chap. xxxvi. could not have escaped attention. In view of these facts, it may not be too bold a conjecture that it was through Origen's text that this order found its way into all extant manuscripts. It may have existed in the manuscript on which he relied. That it arose originally from an accidental dislocation of leaves is the generally prevailing view. This may be so. The Ethiopic version suggests that sections of this book may have been used separately in the instruction of catechumens, and entered in different order when volumes were

made. If in some texts chaps. xxxiii. 16-xxxvi. 17, preceded xxx. 25-xxxiii. 15, the error would be less easily detected. Some time before Origen, the Old Latin version was made from a copy of the Greek text having the same order that is exhibited by the Hebrew and Syriac, while the Sahidic version, which also may be earlier than Origen, shows the order of our Greek manuscripts. Concerning the fortunes of the Greek text during the first century B.C. and the first century A.D., we have no information. How the book looked when it came from the hand of the translator must, in many respects, be a matter of conjecture. Did it contain chap. xliii., not found by the Syriac translator in his Hebrew text? And did it contain chap. li., which has so manifestly been added after the colophon was attached to the work in chap. l. 27-29? Or has it been subsequently translated? A reference to the fact that chap. li. exists in the Hebrew is not sufficient, for the Hebrew manuscript contains in that chapter a long psalm so late that it was not found by either the Greek or the Syriac translators. A section following the colophon is always suspicious. Is this colophon itself original, and, if so, has it been preserved intact? Did it originally refer to the whole book, or only to chaps. xliv.-l.? The Hebrew text suggests the latter, and also a different name. On the whole, the translator seems to have rendered his text faithfully. As we do not possess anything like an exact transcript of this text, it is difficult in many cases to judge of his accuracy. Occasionally there is an apparent mistake. This is only natural, as his copy had certainly no vowel points, probably very few vowel letters, and possibly no division of words. If his rendering is not as elegant as the reader might expect from his preface, it should be remembered that he could not help following his models.

Prefaces. There seems to be no ground for questioning the genuineness of the translator's Prologue. It is, indeed, missing in one good manuscript and in some of the versions. But, in these cases, it may have been deemed unimportant and extraneous to the work. Its style is different from that of the translation. But the text to be rendered into Greek gave little opportunity for the construction of such sentences as those in the Prologue. The apparent reference to a tripartite canon may seem to betray a later condition. But this reference is only apparent. It must not be read in the light of Talmudic statements. There were prophets long before there was a fixed prophetic canon with a limited number of books. Of such a canon there is no trace before the second century A.D. How far the writer of this Prologue is from the later idea of a canon is best seen in the words with which he describes his grandfather's intention to write a book of the same kind as those he has mentioned, and calculated to serve the same purpose, and in his own manifest purpose to give his translation a place among the books revered by his countrymen in Egypt. This preface is invaluable as a means of determining the approximate date of the book, and also because it showed that in the time of John Hyrcanus (134-104 B.C.) not only the Law, but also some prophets, and other religious books had already been translated into Greek. For the translator informs his readers that he came to Egypt in the thirty-eighth year of Euergetes. This king cannot be Ptolemy III. Euergetes, for he reigned only twenty-six years (247-221 B.C.). Only Ptolemy IX. Euergetes can be meant. For though he actually reigned only from 145 to 117, he counted his regnal years from 170, when for a short time he held court in Memphis, and was recognised by Antiochus

Epiphanes. It was subsequently in the year 132 B.C. that the writer arrived in Egypt. How long he had lived there before he was able to undertake a translation, or felt an impulse to do so, he does not state. But several years must have elapsed. For he can scarcely have had any other purpose in mentioning the year of his arrival, and the fact that he had spent his time there, than to inspire his readers with confidence in his ability to give a good rendering. He had lived long in the land before he took the work in hand, and laboured hard to bring it to completion. It may not have been before the reign of Ptolemy X. Philometor, called Lathyrus (117-108 B.C.), that his preface was written. He seems to have been prompted to the task by 'finding a similar work of no small learning.' It is possible that this was the Book of Proverbs, just translated into Greek. In the Complutensian Polyglot, another preface of an unknown author was printed from the cursive manuscript No. 248, which seems to have been copied from a codex superior to any of our extant uncials. As substantially the same text has been found in a synopsis of Biblical Books, wrongly ascribed to Athanasius, it has been supposed that it was taken from this source into the Biblical manuscript. But the reverse is also possible. Epiphanius seems to have been acquainted with it. Its age is uncertain, and its information seems to have been drawn from no other source than the translator's Prologue and the book itself. In the colophon, chap. l. 27, the author of this preface saw a reference to the translator, and concluded that his name was Jesus and his father's name was Sirach. That the grandfather's name was Jesus he found in the Prologue. The reference to Euergetes helped him to his chronology. From chap. xxxvi. 16, he draws the inference that the author was a gatherer of the sentences of

wise men. That he left his book 'almost perfected' was probably a conclusion from the phrase in the Prologue 'having brought the book to an end,' and this expression may also have led to the emphasis upon the orderly arrangement rather than the translation. By imitation of Solomon the Book of Proverbs is no doubt alluded to, and not the alphabetic form, as the acrostic was not apparent in the Greek.

Other Versions. Aside from the Greek, the most important version is the Syriac Vulgate. It is now universally recognised that this translation was made from the Hebrew. Whether it was originally made by a Jew or a Christian is not certain, since the apparent reminiscences of the phraseology of the Gospels in a few places may be due to later retouching. Occasional correction by Christians familiar with the Greek text is altogether probable. But it is only necessary to compare it with the version of Paul of Tella, to see that there can have been no thorough-going revision to bring it into harmony with the Greek. Its agreement with the recovered Hebrew texts is often very striking. The date is uncertain. Among the daughter versions of the Greek, the Old Latin version holds the first place. It probably dates from the end of the second century, and represents a Greek text that often is greatly superior to that of the uncials. Jerome adopted it in the main as it was for the Latin Vulgate. In some passages it is quite worthy of his own pen. But it has evidently suffered much in transmission. The Coptic Church possessed several versions of the book in different dialects. The Sahidic has been published complete. It shows affinity for Codex Alexandrinus, but has independent readings. Of the Buhairic, only short fragments have been found. Different

manuscripts of the Ethiopic version exhibit a more original and a revised text. Both show curious dislocations, probably due to the separate use of some sections. That this version goes back to the earliest times of Christianity in Abyssinia is clear from the fact that in two places the name of Astar, the pagan god, inadvertently was used instead of the ordinary name of the Lord. The Armenian and Georgian versions were also made from the Greek. Particular interest attaches to the Old Slavonic, because it exhibits the order of the Vulgate. Methodius may have been acquainted with the Latin Bible.

Authorship. From the translator's preface we learn that his grandfather's name was Jesus. The colophon, chap. l. 27, corroborates this statement, and adds further information. For here the Hebrew text reads, 'Simeon, son of Jesus, son of Eleazar Ben Sira,' and in chap. li. 30, 'Simeon, son of Jesus, called Ben Sira,' and 'Simeon, son of Jesus, son of Eleazar Ben Sira.' Saadia also read in his Hebrew text, 'Simeon, son of Jesus, son of Eleazar Ben Sira.' Accordingly, Jesus was a son of Eleazar, and Ben Sira was an appellation that might be used to designate the father as well as the son. The best Greek manuscripts read, 'Jesus, son of Sirach, son of Eleazar,' which is clearly identical with 'Jesus Ben Sira, son of Eleazar.' A legend concerning the nativity of Ben Sira, manifestly of Jewish origin, presupposes that he bore the same name as Jesus of Nazareth. It is exceedingly probable, therefore, that the original author's name was Jesus, son of Eleazar, and that, like other members of his family, he was called Ben Sira. Though the reading 'Jerusalemite' is very doubtful, it is quite likely that he was a resident of the capital. A corruption of this

reading gave rise to the statement that he was a 'priest in Jerusalem.' Yet he may have belonged to the priestly nobility. His father, Eleazar, is likely to have been a man of note, or his name would not have been mentioned in the pedigree. Concerning his history and personality nothing is known, except what may be inferred from his work and his grandson's testimony. He seems to have been a man of means and leisure; fond of travel and books; allied in his interests with the professional classes, and somewhat disdainful of the occupations of merchant, artisan, and farmer, yet sincere in his sympathy with the poor and the oppressed; dignified, even to severity, as a ruler of his estates; just and considerate in his home, though chary of expressions of affection; shrewd, circumspect, and suspicious in dealing with men; faithful as a friend, and implacable as an enemy; distrustful of women, possibly because of sad experience; relishing a good table, music, and congenial company, but moderate in his enjoyments; genuinely pious, and a constant reader of holy books, but not given to enthusiasms, and free from superstitions. Already the author of the first preface suggested that Ben Sira was not the originator of all the sayings he recorded. Some modern scholars have taken the same view, while others have maintained that the whole work bears the stamp of one mind. The statement in chap. xxxvi. 14, may not be convincing evidence, but there is good reason to suppose that the author was a collector of wise maxims. As the teachers of the Talmudic period gathered opinions by famous rabbis on questions pertaining to the Law, so the wisdom teachers of the Greek period seem to have gathered sentences of the sages. Some sections have the appearance of being anthologies of such gnomic sayings. They may have been taken from the lips of

the people, uttered at the banqueting board, heard in the conversation of sages, remembered from earlier reading, or copied from manuscripts owned by the author. But whatever their ultimate provenance, they were selected and arranged by him, and given the colour of his thought. He undoubtedly wrote much himself, and his work became thoroughly impressed with the character of his own view of the world.

Is the Whole Book his Work? Of greater importance is the question whether all our present book is a product of his pen. Apparent reflections of well-known later conditions have occasionally troubled an interpreter, but, in deference to the colophon, recourse has been had to our ignorance of pre-Maccabean times, and the uncertainty of the text. Now, the discovery of the Hebrew manuscripts has shaken this confidence in the Greek colophon, and called fresh attention to the history of the original text before it was first translated. The colophon in the Hebrew text designates Simeon, the son of Jesus Ben Sira, as the author. Is this probable? If the colophon originally was appended to the entire volume, its accuracy must be doubted. But there is good reason to believe that chaps. xlv.-l. once formed a separate book. It has been demonstrated that of the Old Latin version chaps. xlv.-l. were translated by one man, and the rest of the book by another, the former being probably a European, the latter an African. Manuscripts of the Ode to Famous Men were thus circulating separately in the second century A.D. The character of the work renders it entirely probable that this was the case with the original in the second century B.C. It may then be to this book of seven chapters that the colophon was affixed. But

can Simeon, who must have lived in the Maccabean period, be its author? In chaps. xliv.-xlix. there is nothing to forbid the assumption. Daniel, Mordecai, Ezra, and Judas are not mentioned. It is not likely that the Book of Daniel, written 165 B.C., which represented a world of thought radically different from his own, would have appealed to him if he was acquainted with it. The Book of Esther is apparently a later production. Ezra can scarcely have been to him a sympathetic personality. If he was to mention a member of the Hasmonæan family, the first high priest and prince would be a man after his heart rather than the warrior Judas. On the other hand, there seems to be an unmistakable reference to this family in the description of God's covenant with Phinehas (xlv. 24-26). This important passage seems originally to have read as follows:—

‘Therefore he made with him a pact,
That he should rule the temple and his people,
That there should come to him and to his seed
The high priesthood for all time,
And that also the promise to David,
The son of Jesse, of the tribe of Judah,
The heritage of a king alone,
Should become the heritage of Aaron and his seed.
And he put wisdom into their hearts,
To judge with equity the people,
That their benefits might never be forgotten,
Nor their power in all generations.

Such a union between pontifical and civil authority, involving a transfer of the power promised to David into the hands of a priestly family, never occurred before the days of Simon the Hasmonæan (143-137 B.C.). Then ‘the yoke of the heathen was taken away from Israel,’ and Simon was recognised as ‘prince and high priest for ever’ (1 Macc. iii. 41, 42; xix.

41-49). Several psalms in the Psalter bear testimony of this application to the Hasmonæans of promises made to Aaron and David. That the Sadokites who formed the Sadducean party not only made their peace with the new pontifical family, but also became its warm supporters, while the Pharisees developed into a party of opposition, is a matter of history. So far as chaps. xlv.-xlix. 13 are concerned, there is, therefore, no reason for doubting the statement that they were written by Simeon, the son of Jesus. Chap. xlix. 14-16 has the appearance of a gloss by a reader who noticed the omission of such important personages as Adam, Shem, Seth, Enoch and Joseph. In regard to Simon, the high priest to whose praise chap. l. 1-24 is devoted, interpreters are divided. Some suppose that the author had in mind Simon the Just, others maintain that he can have meant only Simon II. The former is supposed to have officiated in the time of Ptolemy I. (305-285 B.C.), and it is thought that he may have repaired the Temple and built some wall destroyed by Ptolemy, thereby earning the gratitude of his people and the title by which he is known. In reality this Simon is a very shadowy figure. In Pirke Aboth i. 2, he is said to be one of the last members of the Great Synagogue, an institution whose existence is exceedingly problematical; in Yoma 69a he is represented as causing Alexander to destroy the temple on Gerizim, which was not destroyed until the time of John Hyrcanus; in Menahot 109b he appears as the father of the Onias who founded the temple at Leontopolis, an event which took place after 170 B.C., and in Megilla 11a he is mentioned in connection with 'Johanan, the high priest, son of Mattathias.' Josephus (*Ant.* xii. 2, 4) makes him the brother of Eleazar, whose relations with Ptolemy II. he narrates from the spurious

and unhistorical Letter of Aristeeas, and explains his title by his piety and good disposition. Even if he lived in the beginning of the third century, there is no suggestion on our records that he repaired the Temple or built a wall to fortify the city, and no evidence that Ptolemy's 'harsh treatment' consisted in damages to the sanctuary and destruction of the wall. Besides, a man who came to Egypt in 132 B.C. cannot have had a grandfather who lived in the days of Ptolemy I., and another than the ordinary meaning of the word for 'grandfather' is precluded by the possessive pronoun. Centuries are not needed to account for corruption of the Hebrew text used for the Greek translation, and it is well to remember that we possess neither in its original form. As to Simon II., he may indeed have been a contemporary of Jesus Ben Sira. Little is known concerning him. Josephus quotes a letter from Antiochus III. (223-187) to Ptolemy V. (204-181), in which he informs him that he is resolved to confer certain gifts on the Jews for sacrifices and repairs of the Temple, and to exempt them from certain taxes.

The inference has been drawn that these presents were used by the high priest Simon in just such ways as are indicated in *Ecclus.* i. 1-4. Yet Josephus does not even suggest that these promises were ever kept, and makes no mention of Simon in connection with them. He was evidently unable to record any favours actually bestowed, and therefore contented himself with quoting a letter that showed the king's disposition and intentions. The genuineness of this letter is subject to the gravest doubts. Why Antiochus should have written such a letter to Ptolemy is no more apparent than how a copy could have come into the hands of Josephus. The historian passes by Simon's administration without a comment. It is difficult to see how this

man, who is barely mentioned by Josephus (*Ant.* xii. 4, 10), and concerning whose character and deeds nothing is known from any other source, could have called forth such enthusiasm and admiration as the eulogy evinces. All such difficulties disappear if the Hebrew colophon is credited. The reference would then be to Simon, the Hasmonæan high priest. He might well be called 'the greatest of his brothers, the glory of his people' (1. 1a, *cp.* 1 Macc. xiv. 26, 29). In his days 'the house was glorified' (1 Macc. xiv. 15) and 'the Temple was fortified' (*cp.* 1 Macc. xiii. 52); 'the wall was built' (*cp.* 1 Macc. xiv. 37) and the battlements of the citadel on the Temple hill (*cp.* 1 Macc. xiii. 52); 'he cared for his people against the spoiler' (*cp.* 1 Macc. xiv. 4), and 'fortified his city against the enemy' (*cp.* 1 Macc. xiii. 33; xiv. 37); and he was entitled to wear 'robes of honour' and 'vestments of beauty' more glorious than those of his predecessors (1 Macc. xiv. 43, 44, 'he should be clothed in purple and wear gold'). The unquestionable importance of this high priest, the unprecedented honours conferred upon him, and the esteem shown him in a most demonstrative manner by his people render such a eulogy as this natural, while the author's taste would dictate the features to be mentioned. That he should close with a prayer for the preservation of the high priesthood in Simon's family and a reference to the promise to Phinehas is significant. The priests and the people had made Simon's pontificate hereditary (1 Macc. xiv. 41). But a high priest marching sword in hand against the enemy was a new type and demanded a justification in the Law. This was found in the example of Phinehas (Numb. xxv. 6). The assurance there given of an everlasting priesthood as a reward for such zeal helped to legitimatise the new pontifical family, and

the emphasis shifted for a time from Aaron and Zadok to Phinehas (1 Macc. ii. 26; Ps. cvi. 30; Eccius. xlv. 23). Simon was the son of Mattathias, son of Johanan. In chap. l. 1 the text is uncertain. While the Greek manuscripts give his father's name as Onias, the Syriac has Nethaniah and the Hebrew Johanan, and in the Ethiopic it has fallen out entirely. It is possible that the original read only 'Simon, the high priest.' 'Son of Mattathias, son of Johanan,' may be a later addition, of which the former name, in the form of Nethaniah, was preserved by some texts, the latter only by others. Such additions, omissions and changes are not seldom found. In the colophon many Greek manuscripts omit Eleazar, and all extant copies Simeon, while in the Syriac manuscripts Jesus takes the place of Simeon. Chap. l. 25, 26 is clearly a gloss. It reflects the pride of the emancipated state that looks upon the cult-community of Shechem as no people at all, and the hatred that led the armies of John Hyrcanus against Edom and Philistia. Even in the part of the work written by Jesus Ben Sira, the psalm (xxxvi. 1-17) is manifestly an interpolation. It voices the feelings of a people sorely oppressed by a foreign enemy, longing for deliverance and vengeance, encouraged by prophecies concerning the 'end,' and anxious to see the fulfilment of these predictions. The unmistakable allusion to Daniel ii. 27-35 seems to indicate that it was written after 165 B.C. In chap. li. the Hebrew text contains, after ver. 12 and before ver. 13, a psalm of thirty hemistichs not found in the Greek or the Syriac. In contrast with all other parts of the book, except chap. xxxvi. 1-17, it exhibits a keen eschatological outlook. Men are exhorted to praise the Lord because He will bring back the dispersed of Israel, rebuild the city and the Temple, cause the house of David to flourish, and

choose the sons of Zadok for priests. The destruction of Jerusalem in 70 A.D. is manifestly presupposed, and the correspondence with the later Jewish ritual is in harmony with this. The sons of Zadok come from Ezekiel. Earlier, though clearly added after the completion of the work, are the psalm, li. 1-12, and the alphabetic poem, vers. 13-30. In the Hebrew text the 'accusation to the king' is not found in ver. 6. With it disappears a supposed allusion to a personal experience which has often been pressed into service to fix the date of the author. The acrostic poem may have been written to present Ben Sira as a new Solomon. The entire work was in later times ascribed to Solomon; Ben Sira was made a contemporary of the wise king; and a curious legend tells how the virtue of his clever wife, Afikia, was proof against her sovereign's amorous advances.

Date. As Ben Sira's grandson came to Egypt in 132 B.C., the original work was probably written between 190 and 175 B.C. Possibly the first great section (chaps. i. 1-xvi. 23.) was composed in the time of Antiochus III., the remainder in the days of Seleucus IV. (187-175 B.C.). The interpolation, chap. xxxvi. 1-17, seems to have been written between the appearance of the Book of Daniel in 165 B.C. and the assumption of the high priesthood by Jonathan in 153 B.C. Simeon, the son of Jesus Ben Sira, who may have been the author of chaps. xlv. 1., probably lived in the time of John Hyrcanus (137-104 B.C.). The date of chap. li. 1-12, 13-30 depends upon whether these poems formed a part of the first Greek version or were subsequently translated. This cannot at present be determined. The inserted psalm need not be later than the second century A.D., as the Syriac version may originally have been made by a Jew.

polations of various length were apparently made at different times both in the Hebrew manuscripts and in the versions until the eleventh century, when our knowledge of the fortunes of the text ceases.

Literary Character. Ecclesiasticus is written in the semi-poetic style that characterises Hebrew prophecy and gnomic literature. A parallelism of members prevails throughout. Two hemistichs form the verse; a distich often, though not always, forms a strophe. Each hemistich has three or four beats. Whether there originally was also a definite metre must be left undecided. Not only must a critical test be established on the basis of the Hebrew manuscripts, the quotations in Hebrew writers and the ancient versions, and with the aid of conjectural emendations, but it is also necessary to ascertain such facts of fundamental importance as whether certain classes of words were pronounced with one vowel or with two before the question of metre can be satisfactorily determined. The style of Ben Sira reveals his familiarity with earlier writers. He evidently had read the Law, and seems to have been acquainted with some prophetic writings. He was no doubt familiar with many a psalm used in Temple worship, but it is quite impossible to show that the language of any psalm in the Psalter was ever quoted by him. He knew Proverbs, and there are unmistakable reminiscences of the phraseology of this book. He may have read Job; but, if so, this marvellous work cannot have made a very deep impression upon him. There is no sign of his acquaintance with Ecclesiastes, and good evidence that this book is of much later origin. A single, not particularly striking, phrase used also in Canticles cannot prove familiarity with this

collection of love lyrics. No sentence shows whether he had read Ruth or Lamentations or Esther. There are phrases that exhibit a certain similarity to the language of Chronicles, but these are also found in the earlier historical books. Only the hymn, chap. xxxvi. 1-17, that can scarcely have been written by Ben Sira himself, shows unquestionable acquaintance with Daniel. The author of the Praise of Famous Men seems to have been familiar with somewhat larger prophetic collections. Isaiah xl. ff., which in the time of the Chronicles were apparently attached to the Book of Jeremiah, now belonged to Isaianic roll. How the Books of Isaiah and Jeremiah were otherwise constituted cannot be determined. The twelve prophets seem to have been united into one roll. The style is not marked by a striking originality; it is often imitative and conventional, though never as depraved in this respect as some parts of Jeremiah and the Psalter. Occasionally it even rises to a certain grandeur and dignity.

Theology. Ben Sira's religious views were no doubt profoundly affected by his reading of the Scriptures. As his language is often reminiscent of Biblical phraseology, so his thought must have shaped itself largely under the influence of these older works. Nevertheless, he was a child of his own age, and could not fail to be impressed by his immediate intellectual environment. His God was not the God of Abraham, Isaac and Jacob. He would have been quite unable to live himself into the world of thought reflected in the legends of Hebron, Beer-sheba and Bethel. It would have been as impossible for him to watch, with the eyes of an Amos or an Isaiah, the doings of Israel's Holy One, as to go forth, with unwavering faith in his

own inspiration, to deliver the oracles of Yahwe. Even the devotion to the cult because of its piacular value, the sense of guilt that trembles before Yahwe's anger and seeks refuge in the atoning blood of a victim, he could not understand. And there is no evidence that he was greatly stirred by the gigantic struggle for the foundations of belief in the Book of Job or that he appreciated its significance. His piety was sincere but somewhat conventional, and not very intense. He recognised a supreme being—a sovereign lord of the world whose will was universal law, and he worshipped him gladly; but he was not his passionate spokesman on earth. He does not deny that the Most High may visit a man in a dream, but, on the whole, he is convinced that 'divinations, soothsayings and dreams are vain' (chap. xxxiv. 5). For angels he has no place. They never occur in the Hebrew text, and in his rationalistic interpretation the angels of Job xxxiii. 26, 2 Kings xix. 35 and Deuteronomy xxxii. 8 become respectively a physician, a plague and a ruler. Nor does he believe in a Satan. In his conception of God, His wisdom revealed in all His works, His goodness that leads to repentance and His fatherhood are emphasised. He personifies the divine wisdom in such a manner that it almost appears as though he thought of it as a being. Atonement for sin can, in his judgment, be brought about only by the forsaking of evil and the doing of good—not by sacrifices, though these should be given to honour the Lord (chap. xxxv. 1 *ff.*). While he praises very highly the intelligent study of the Law there is no sign that he regards it as meritorious. He is convinced that men are punished and rewarded for their deeds in this life, and that man is not immortal. On the first point he agrees with the friends of Job, and on the second with Job himself as well.

There is no indication that he was acquainted with the doctrine of a resurrection. At anyrate, he did not accept it. Nor does he seem to have indulged in any eschatological dreams. There is no suggestion of a Messianic hope in the genuine utterances of Ben Sira. In chaps. xlv.-l. an interest in the pomp of the cult, and an enthusiastic loyalty to the high priesthood, come to view that are not seen in the other parts of this volume. The probable reason is that the author lived to see a most glorious high priest, through whom the promises to David had also been fulfilled (chap. xlvii. 22).

Ethics. Ecclesiasticus is the most complete text-book on morals preserved from Hebrew antiquity. It gives more detailed directions than any other book in the Bible as to proper conduct in different circumstances. It teaches a man how to govern his wife, his children and his slaves; how to deal with his friends and his foes, his superiors and his inferiors, his creditors and his debtors, the rich and the poor; how to behave at the banqueting table and in the house of mourning, in the home and in the public assembly, in the Temple and in the mart; how to control his passions, practise moderation, cultivate his nobler tastes, emulate the example and seek the company of the wise. It inculcates the search after a wisdom that expresses itself in all relations of life; it assumes that knowledge how to live is conducive to right living, and that right living leads to happiness. Ben Sira's philosophy is in this sense utilitarian, that it emphasises no other motive and end of man's morality than his well-being and good name. Fear of God and obedience to His commandments are indeed inculcated, but when a reason is given for a certain line of conduct it is always the happiness it will bring.

The Book of Ecclesiasticus

This happiness, however, is not looked upon as consisting in the possession merely of material things, but even more in their right use ; not in power over men, but in the respect of men. The author's morality is atomistic. There is no adequate regard for any larger social unit than the individual. While later additions to his book reveal ■ concern for Israel's future, Ben Sira himself does indeed look upon his people as the wisest of all nations, but never makes the welfare of Israel an end determining moral conduct. Still less do the needs and demands of the human race as a whole enter into his thought as a motive. Apparently he does not even regard the welfare of another individual, be it wife or child, slave or neighbour, friend or foe, as ■ chief object of consideration. Everywhere the basis of morality is the effect of an act upon the actor himself, and this effect is always external, not revealed in his mental and moral life. This does not prevent Ben Sira, however, from rising, in moments of devotion, to a sense of the supreme worth of the inner disposition. Ben Sira was not a profound thinker, but his work is a noble attempt to teach men true principles of conduct in such a manner as to commend the wisdom of a righteous life.

The Wisdom of Jesus the Son of Sirach,

or

Ecclesiasticus

* **T**HIS Jesus was the son of Sirach, and grand- *Prologue.*
child to Jesus of the same name with him : *The Origin*
this man therefore lived in the latter times, after the *of the*
people had been led away captive, and called home *Book*
again, and almost after all the prophets. Now his ⁵
grandfather Jesus, as he himself witnesseth, was a
man of great diligence and wisdom among the
Hebrews, who did not only gather the grave and
short sentences of wise men, that had been before
him, but himself also uttered some of his own, full of ¹⁰
much understanding and wisdom. When as there-
fore the first Jesus died, leaving this book almost
perfected, Sirach his son receiving it after him left
it to his own son Jesus, who, having gotten it into his
hands, compiled it all orderly into one volume, and ¹⁵
called it Wisdom, intituling it both by his own name,
his father's name, and his grandfather's ; alluring the
hearer by the very name of Wisdom to have a greater
love to the study of this book. It containeth there-
fore wise sayings, dark sentences, and parables, and ²⁰

Prologue. certain particular ancient godly stories of men that
The Origin pleased God; also his prayer and song; moreover,
of the what benefits God had vouchsafed his people, and
Book what plagues he had heaped upon their enemies.

5 This Jesus did imitate Solomon, and was no less famous for wisdom and learning, both being indeed a man of great learning, and so reputed also.

* Whereas many and great things have been delivered unto us by the law and the prophets, and
 10 by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn be able to profit them
 15 which are without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write
 20 something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore let me intreat you to read it with favour and attention, and
 25 to pardon us, wherein we may seem to come short of some words, which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law

itself, and the prophets, and the rest of the books, *The Lord* have no small difference, when they are spoken in *the Source* their own language. For in the eight and thirtieth *of Wisdom* year coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of 5 no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country 10 are willing to learn, being prepared before in manners to live after the law.

—*—

* All wisdom *cometh* from the Lord,
 And is with him for ever. 15
 Who can number the sand of the sea,
 And the drops of rain, and the days of eternity?
 Who can find out the height of heaven,
 And the breadth of the earth, and the deep, and
 wisdom? 20
 Wisdom hath been created before all things,
 And the understanding of prudence from everlasting.
 The word of God most high is the fountain of
 wisdom;
 And her ways are everlasting commandments. 25
 To whom hath the root of wisdom been revealed?
 Or who hath known her wise counsels?
 [Unto whom hath the knowledge of wisdom been
 made manifest?

The Fear And who hath understood her great experience ?]
of the There is one wise and greatly to be feared,
Lord is The Lord sitting upon his throne.
Honour He created her, and saw her, and numbered her,
5 And poured her out upon all his works.
She *is* with all flesh according to his gift,
And he hath given her to them that love him.
The fear of the Lord is honour, and glory,
And gladness, and a crown of rejoicing.
10 The fear of the Lord maketh a merry heart,
And giveth joy, and gladness, and a long life.
Whoso feareth the Lord, it shall go well with him
at the last,
And he shall find favour in the day of his death.
15 To fear the Lord is the beginning of wisdom ;
And it was created with the faithful in the womb.
She hath built an everlasting foundation with men,
And she shall continue with their seed.
To fear the Lord is fulness of wisdom,
20 And filleth men with her fruits.
She filleth all their house with things desirable,
And the garners with her increase.
The fear of the Lord is a crown of wisdom,
Making peace and perfect health to flourish ;
25 Both which are the gifts of God :
And it enlargeth their rejoicing that love him.
Wisdom raineth down skill and knowledge of under-
standing,
And exalteth them to honour that hold her fast.

The root of wisdom is to fear the Lord,
And the branches thereof are long life.

*The
Nature
of Wisdom*

—*—

The fear of the Lord driveth away sins :
And where it is present, it turneth away wrath.
A furious man cannot be justified ; 5
For the sway of his fury shall be his destruction.
A patient man will bear for a time,
And afterward joy shall spring up unto him.
He will hide his words for a time,
And the lips of many shall declare his wisdom. 10
The parables of knowledge are in the treasures of
wisdom :

But godliness is an abomination to a sinner.
If thou desire wisdom, keep the commandments,
And the Lord shall give her unto thee. 15
For the fear of the Lord is wisdom and instruction :
And faith and meekness are his delight.
Distrust not the fear of the Lord when thou art poor :
And come not unto him with a double heart.
Be not an hypocrite in the sight of men, 20
And take good heed what thou speakest.
Exalt not thyself, lest thou fall,
And bring dishonour upon thy soul,
And so God discover thy secrets,
And cast thee down in the midst of the congregation, 25
Because thou camest not in truth to the fear of the
Lord,
And thy heart is full of deceit.

Trust in * My son, if thou come to serve the Lord,
the Lord Prepare thy soul for temptation.
in Time of Set thy heart aright, and constantly endure,
Trouble And make not haste in time of trouble.

5 Cleave unto him, and depart not away,
 That thou mayest be increased at thy last end.
 Whatsoever is brought upon thee take cheerfully,
 And be patient when thou art changed to a low
 estate.

10 For gold is tried in the fire,
 And acceptable men in the furnace of adversity.
 Believe in him, and he will help thee ;
 Order thy way aright, and trust in him.

—*—

Ye that fear the Lord, wait for his mercy ;
 15 And go not aside, lest ye fall.
 Ye that fear the Lord, believe him ;
 And your reward shall not fail.
 Ye that fear the Lord, hope for good,
 And for everlasting joy and mercy.

20 Look at the generations of old, and see ;
 Did ever any trust in the Lord, and was confounded ?
 Or did any abide in his fear, and was forsaken ?
 Or whom did he ever despise, that called upon him ?
 For the Lord is full of compassion and mercy,
 25 Longsuffering, and very pitiful, and forgiveth sins,
 And saveth in time of affliction.

—*—

Woe be to fearful hearts, and faint hands,

And to the sinner that goeth two ways!
 Woe unto him that is fainthearted! for he believeth
 not:
 Therefore shall he not be defended.
 Woe unto you that have lost patience!
 And what will ye do when the Lord shall visit you?
 They that fear the Lord will not disobey his word;
 And they that love him will keep his ways.
 They that fear the Lord will seek that which is well-
 pleasing unto him;
 And they that love him shall be filled with the law.
 They that fear the Lord will prepare their hearts,
 and humble their souls in his sight,
Saying, We will fall into the hands of the Lord,
 And not into the hands of men:
 For as his majesty is, so is his mercy.
 * Hear me your father, O children,
 And do thereafter, that ye may be safe.
 For the Lord hath given the father honour over the
 children,
 And hath confirmed the authority of the mother over
 the sons.
 Whoso honoureth his father maketh an atonement
 for his sins:
 And he that honoureth his mother is as one that
 layeth up treasure.
 Whoso honoureth his father shall have joy of *his own*
 children;
 And when he maketh his prayer, he shall be heard.

*The Lord's
 Mercy is
 as His
 Majesty*

5

10

15

20

The Honour due to Parents He that honoureth his father shall have a long life ;
 And he that is obedient unto the Lord shall be a
 comfort to his mother.

He that feareth the Lord will honour his father,
 5 And will do service unto his parents, as to his
 masters.

Honour thy father and mother both in word and
 deed,

That a blessing may come upon thee from them.

10 For the blessing of the father establisheth the houses
 of children ;

But the curse of the mother rooteth out foundations.

—*—

Glory not in the dishonour of thy father ;

For thy father's dishonour is no glory unto thee.

✓ 15 For the glory of a man is from the honour of his
 father ;

And a mother in dishonour is a reproach to the
 children.

My son, help thy father in his age, and grieve him
 20 not as long as he liveth.

And if his understanding fail, have patience with him ;
 And despise him not when thou art in thy full
 strength.

For the relieving of thy father shall not be forgotten :

25 And instead of sins it shall be added to build thee up.
 In the day of thine affliction it shall be remembered ;
 Thy sins also shall melt away, as the ice in the fair
 warm weather.

He that forsaketh his father is as a blasphemer ; *Meekness*
 And he that angereth his mother is cursed of God. *in Business*



My son, go on with thy business in meekness ;
 So shalt thou be beloved of him that is approved.
 The greater thou art, humble thyself the more, 5
 And thou shalt find favour before the Lord.
 Many are in high place, and of renown :
 But mysteries are revealed unto the meek.
 For the power of the Lord is great,
 And he is honoured of the lowly. 10
 Seek not out the things that are too hard for thee,
 Neither search the things that are above thy strength.
 But what is commanded thee, think thereupon *with*
reverence ;
 For it is not needful for thee *to see with thine eyes* 15
 the things that are in secret.
 Be not curious in unnecessary matters :
 For more things are shewed unto thee than men
 understand.
 For many are deceived by their own vain opinion ; 20
 And an evil suspicion hath overthrown their judg-
 ment.



Without eyes thou shalt want light :
 Profess not the knowledge therefore that thou hast
 not. 25
 A stubborn heart shall fare evil at the last ;
 And he that loveth danger shall perish therein.

Obstinacy An obstinate heart shall be laden with sorrows ;
brings And the wicked man shall heap sin upon sin.
Sorrow In the punishment of the proud there is no remedy ;
 For the plant of wickedness hath taken root in him.
 5 The heart of the prudent will understand a parable ;
 And an attentive ear is the desire of a wise man.
 Water will quench ■ flaming fire ;
 And alms maketh an atonement for sins.
 And he that requiteth good turns is mindful of that
 10 which may come hereafter ;
 And when he falleth, he shall find a stay.
 * My son, defraud not the poor of his living,
 And make not the needy eyes to wait long.
 Make not an hungry soul sorrowful ;
 15 Neither provoke a man in his distress.
 Add not more trouble to an heart that is vexed ;
 And defer not to give to him that is in need.
 Reject not the supplication of the afflicted ;
 Neither turn away thy face from a poor man.
 20 Turn not away thine eye from the needy,
 And give him none occasion to curse thee :
 For if he curse thee in the bitterness of his soul,
 His prayer shall be heard of him that made him.

—*—

Get thyself the love of the congregation,
 25 And bow thy head to a great man.
 Let it not grieve thee to bow down thine ear to the
 poor,
 And give him a friendly answer with meekness.

Deliver him that suffereth wrong from the hand of *Wisdom*
 the oppressor ; *exalteth*
 And be not fainthearted when thou sittest in judg- *her*
 ment. *Children*
 Be as a father unto the fatherless, and instead of an 5
 husband unto their mother :
 So shalt thou be as the son of the most High, and
 He shall love thee more than thy mother doth.

—*—

Wisdom exalteth her children, and layeth hold of
 them that seek her. 10
 He that loveth her loveth life ;
 And they that seek to her early shall be filled with
 joy.
 He that holdeth her fast shall inherit glory ;
 And wheresoever she entereth, the Lord will bless. 15
 They that serve her shall minister to the Holy One :
 And them that love her the Lord doth love.
 Whoso giveth ear unto her shall judge the nations :
 And he that attendeth unto her shall dwell securely.
 If a man commit himself unto her, he shall inherit 20
 her ;
 And his generation shall hold her in possession.
 For at the first she will walk with him by crooked
 ways,
 And bring fear and dread upon him, 25
 And torment him with her discipline,
 Until she may trust his soul, and try him by her laws.
 Then will she return the straight way unto him,

Strive for And comfort him, and shew him her secrets.
the Truth But if he go wrong, she will forsake him,
unto Death And give him over to his own ruin.

—*—

Observe the opportunity, and beware of evil ;
 5 And be not ashamed when it concerneth thy soul.
 For there is a shame that bringeth sin ;
 And there is a shame which is glory and grace.
 Accept no person against thy soul,
 And let not the reverence of any man cause thee to
 10 fall.
 And refrain not to speak, when there is occasion to
 do good,
 And hide not thy wisdom in her beauty.

—*—

For by speech wisdom shall be known :
 15 And learning by the word of the tongue.
 In no wise speak against the truth ;
 But be abashed of the error of thine ignorance.
 Be not ashamed to confess thy sins ;
 And force not the course of the river.
 20 Make not thyself an underling to a foolish man ;
 Neither accept the person of the mighty.
 Strive for the truth unto death, and the Lord shall
 fight for thee.
 Be not hasty in thy tongue,
 25 And in thy deeds slack and remiss.
 Be not as a lion in thy house,
 Nor frantick among thy servants.

Let not thine hand be stretched out to receive,
 And shut when thou shouldest repay.
 * Set not thy heart upon thy goods;
 And say not, I have enough for my life.
 Follow not thine own mind and thy strength, 5
 To walk in the ways of thy heart:
 And say not, Who shall controul me for my works?
 For the Lord will surely revenge thy pride.

*The
 Recompense
 of Pride*

—*—
 Say not, I have sinned, and what harm hath happened
 unto me? 10
 For the Lord is longsuffering, he will in no wise let
 thee go.

Concerning propitiation, be not without fear to add
 sin unto sin:
 And say not, His mercy is great;
 He will be pacified for the multitude of my sins: 15
 For mercy and wrath come from him,
 And his indignation resteth upon sinners.
 Make no tarrying to turn to the Lord,
 And put not off from day to day: 20
 For suddenly shall the wrath of the Lord come forth,
 And in thy security thou shalt be destroyed, and
 perish in the day of vengeance.

—*—
 Set not thine heart upon goods unjustly gotten;
 For they shall not profit thee in the day of calamity. 25
 Winnow not with every wind,
 And go not into every way:

Swift to For so doth the sinner that hath a double tongue.
Hear, Slow Be stedfast in thy understanding ;
to Speak And let thy word be the same.

—*—

Be swift to hear ;
 5 And let thy life be sincere ;
 And with patience give answer.
 If thou hast understanding, answer thy neighbour ;
 If not, lay thy hand upon thy mouth.
 Honour and shame is in talk :
 10 And the tongue of man is his fall.
 Be not called a whisperer,
 And lie not in wait with thy tongue :
 For a foul shame is upon the thief,
 And an evil condemnation upon the double tongue.
 15 Be not ignorant of any thing in a great matter or a small.
 * Instead of a friend become not an enemy ;
 For [thereby] thou shalt inherit an ill name, shame,
 and reproach :
 Even so shall a sinner that hath a double tongue.

—*—

20 Extol not thyself in the counsel of thine own heart ;
 That thy soul be not torn in pieces as a bull [straying
 alone.]
 Thou shalt eat up thy leaves, and lose thy fruit,
 And leave thyself as a dry tree.
 25 A wicked soul shall destroy him that hath it,
 And shall make him to be laughed to scorn of his
 enemies.

Sweet language will multiply friends :

And a fairspeaking tongue will increase kind greetings.

Be in peace with many :

Nevertheless have but one counsellor of a thousand.

If thou wouldest get a friend, prove him first,

And be not hasty to credit him.

For some man is a friend for his own occasion,

And will not abide in the day of thy trouble.

And there is a friend, who being turned to enmity
and strife will discover thy reproach.

Again, some friend is a companion at the table,

And will not continue in the day of thy affliction.

But in thy prosperity he will be as thyself,

And will be bold over thy servants.

If thou be brought low, he will be against thee,

And will hide himself from thy face.

Separate thyself from thine enemies,

And take heed of thy friends.

—*—

A faithful friend is a strong defence :

And he that hath found such an one hath found a
treasure.

Nothing doth countervail a faithful friend,

And his excellency is invaluable.

A faithful friend is the medicine of life ;

And they that fear the Lord shall find him.

Whoso feareth the Lord shall direct his friendship
aright :

For as he is, so shall his neighbour be also.

*The Value
of Friend-
ship*

5

10

15

25

Wait for My son, gather instruction from thy youth up :
the Fruits So shalt thou find wisdom till thine old age.
of Wisdom Come unto her as one that ploweth and soweth,
 And wait for her good fruits :
 5 For thou shalt not toil much in labouring about her,
 But thou shalt eat of her fruits right soon.
 She is very unpleasant to the unlearned :
 He that is without understanding will not remain with
 her.
 10 She will lie upon him as a mighty stone of trial ;
 And he will cast her from him ere it be long.
 For wisdom is according to her name,
 And she is not manifest unto many.



Give ear, my son, receive my advice,
 15 And refuse not my counsel,
 And put thy feet into her fetters,
 And thy neck into her chain.
 Bow down thy shoulder, and bear her,
 And be not grieved with her bonds.
 20 Come unto her with thy whole heart,
 And keep her ways with all thy power.
 Search, and seek, and she shall be made known unto
 thee :
 And when thou hast got hold of her, let her not go.
 25 For at the last thou shalt find her rest,
 And that shall be turned to thy joy.
 Then shall her fetters be a strong defence for thee,
 And her chains a robe of glory.

For there is a golden ornament upon her,
 And her bands are purple lace.
 Thou shalt put her on as a robe of honour,
 And shalt put her about thee as a crown of joy.

*The Com-
 pany of the
 Wise to be
 sought*

—*—

My son, if thou wilt, thou shalt be taught : 5
 And if thou wilt apply thy mind, thou shalt be
 prudent.

If thou love to hear, thou shalt receive understanding :
 And if thou bow thine ear, thou shalt be wise.

Stand in the multitude of the elders ; 10
 And cleave unto him that is wise.

Be willing to hear every godly discourse ;
 And let not the parables of understanding escape thee.
 And if thou seest a man of understanding, get thee
 betimes unto him, 15

And let thy foot wear the steps of his door.
 Let thy mind be upon the ordinances of the Lord,
 And meditate continually in his commandments :
 He shall establish thine heart, and give thee wisdom
 at thine own desire. 20

* Do no evil, so shall no harm come unto thee.
 Depart from the unjust, and iniquity shall turn away
 from thee.

My son, sow not upon the furrows of unrighteousness,
 And thou shalt not reap them sevenfold. 25

—*—

Seek not of the Lord preeminence,
 Neither of the king the seat of honour.

Neglect not Justify not thyself before the Lord ;
to give And boast not of thy wisdom before the king.
Alms Seek not to be judge,
 Lest thou be not able to take away iniquity ;
 5 Lest at any time thou fear the person of the mighty,
 And lay a stumblingblock in the way of thy upright-
 ness.



Offend not against the multitude of a city,
 And then thou shalt not cast thyself down among the
 10 people.
 Bind not one sin upon another ;
 For in one thou shalt not be unpunished.
 Say not, God will look upon the multitude of my
 oblations,
 15 And when I offer to the most high God, he will
 accept it.
 Be not fainthearted when thou makest thy prayer,
 And neglect not to give alms.



Laugh no man to scorn in the bitterness of his
 20 soul :
 For there is one which humbleth and exalteth.
 Devise not a lie against thy brother ;
 Neither do the like to thy friend.
 Use not to make any manner of lie :
 25 For the custom thereof is not good.
 Use not many words in a multitude of elders,
 And make not much babbling when thou prayest.

Hate not laborious work,
Neither husbandry, which the most High hath *Hate not*
ordained. *Laborious*
Work

Number not thyself among the multitude of sinners,
But remember that wrath will not tarry long. 5
Humble thy soul greatly :
For the vengeance of the ungodly is fire and worms

—*—

Change not a friend for any good by no means ;
Neither a faithful brother for the gold of Ophir.
Forego not a wise and good woman : 10
For her grace is above gold.

Whereas thy servant worketh truly, entreat him not
evil,
Nor the hireling that bestoweth himself wholly for
thee. 15

—*—

Let thy soul love a good servant,
And defraud him not of liberty.
Hast thou cattle ? have an eye to them :
And if they be for thy profit, keep them with thee.
Hast thou children ? instruct them, 20
And bow down their neck from their youth.
Hast thou daughters ? have a care of their body, and
shew not thyself cheerful toward them.

—*—

Marry thy daughter, and so shalt thou have performed
a weighty matter : 25
But give her to a man of understanding.

Visit the Hast thou a wife after thy mind? forsake her not :

Sick ☞ But give not thyself over to a light woman.

Afflicted Honour thy father with thy whole heart,
And forget not the sorrows of thy mother.

5 Remember that thou wast begotten of them ;
And how canst thou recompense them the things that
they have done for thee ?

—*—

Fear the Lord with all thy soul,
And reverence his priests.

10 Love him that made thee with all thy strength,
And forsake not his ministers.

Fear the Lord, and honour the priest ;
And give him his portion, as it is commanded thee ;
The firstfruits, and the trespass offering, and the gift

15 of the shoulders,
And the sacrifice of sanctification, and the firstfruits
of the holy things. —*—

And stretch thine hand unto the poor,
That thy blessing may be perfected.

20 A gift hath grace in the sight of every man living ;
And for the dead detain it not.

Fail not to be with them that weep,
And mourn with them that mourn.

Be not slow to visit the sick :

25 For that shall make thee to be beloved.

Whatsoever thou takest in hand, remember the end,
And thou shalt never do amiss.

* Strive not with a mighty man, *Reproach*
 Lest thou fall into his hands. *not the*
 Be not at variance with a rich man, lest he overweigh *Penitent*
 thee :

For gold hath destroyed many, 5
 And perverted the hearts of kings.
 Strive not with a man that is full of tongue,
 And heap not wood upon his fire.

—*—

Jest not with a rude man,
 Lest thy ancestors be disgraced. 10
 Reproach not a man that turneth from sin, but re-
 member that we are all worthy of punishment.
 Dishonour not a man in his old age :
 For even some of us wax old.
 Rejoice not over thy greatest enemy being dead, 15
 But remember that we die all.

—*—

Despise not the discourse of the wise,
 But acquaint thyself with their proverbs :
 For of them thou shalt learn instruction,
 And how to serve great men with ease. 20
 Miss not the discourse of the elders :
 For they also learned of their fathers,
 And of them thou shalt learn understanding,
 And to give answer as need requireth.

—*—

Kindle not the coals of a sinner, 25
 Lest thou be burnt with the flame of his fire.

Be not Rise not up [in anger] at the presence of an injurious
Surety person,
above thy Lest he lie in wait to entrap thee in thy words.
Power Lend not unto him that is mightier than thyself ;
 5 For if thou lendest him, count it but lost.
 Be not surety above thy power :
 For if thou be surety, take care to pay it.
 Go not to law with a judge ;
 For they will judge for him according to his honour.

—*—

- 10 Travel not by the way with a bold fellow,
 Lest he become grievous unto thee .
 For he will do according to his own will,
 And thou shalt perish with him through his folly.
 Strive not with an angry man,
 15 And go not with him into a solitary place :
 For blood is as nothing in his sight ;
 And where there is no help, he will overthrow thee.
 Consult not with a fool ;
 For he cannot keep counsel.
 20 Do no secret thing before a stranger ;
 For thou knowest not what he will bring forth.
 Open not thine heart to every man,
 Lest he requite thee with a shrewd turn.
 * Be not jealous over the wife of thy bosom,
 25 And teach her not an evil lesson against thyself.
 Give not thy soul unto a woman ;
 That she may set her foot upon thy substance.
 Meet not with an harlot,

Lest thou fall into her snares.

The Value

Use not much the company of a woman that is a singer,

of Old

Lest thou be taken with her attempts.

Friends

Gaze not on a maid,

That thou fall not by those things that are precious in
her.

Give not thy soul unto harlots,

That thou lose not thine inheritance.

Look not round about thee in the streets of the
city,

10

Neither wander thou in the solitary places thereof.

Turn away thine eye from a beautiful woman,

And look not upon another's beauty ;

For many have been deceived by the beauty of a
woman ;

15

For herewith love is kindled as a fire.

Sit not at all with another man's wife,

Nor sit down with her in thine arms,

And spend not thy money with her at the wine ;

Lest thine heart incline unto her,

20

And so through thy desire thou fall into destruction.

—*—

Forsake not an old friend ;

For the new is not comparable to him :

A new friend is as new wine ;

When it is old, thou shalt drink it with pleasure.

25

—*—

Envy not the glory of a sinner :

For thou knowest not what shall be his end.

Glory in Delight not in the thing that the ungodly have
the Fear of pleasure in ;
the Lord But remember they shall not go unpunished unto their
grave.

—*—

5 Keep thee far from the man that hath power to kill ;
So shalt thou not doubt the fear of death :
And if thou come unto him, make no fault,
Lest he take away thy life presently :
Remember that thou goest in the midst of snares,
10 And that thou walkest upon the battlements of the city.

—*—

As near as thou canst, guess at thy neighbour,
And consult with the wise.
Let thy talk be with the wise,
And all thy communication in the law of the most
15 High.
And let just men eat and drink with thee ;
And let thy glorying be in the fear of the Lord.

—*—

For the hand of the artificer the work shall be com-
mended :
20 And the wise ruler of the people for his speech.
A man of an ill tongue is dangerous in his city ;
And he that is rash in his talk shall be hated.
* A wise judge will instruct his people ;
And the government of a prudent man is well ordered.
25 As the judge of the people is himself, so are his
officers ;

And what manner of man the ruler of the city is, *Prosperity*
such are all they that dwell therein. *is of God*

An unwise king destroyeth his people;

But through the prudence of them which are in
authority the city shall be inhabited. 5

The power of the earth is in the hand of the Lord,
And in due time he will set over it one that is
profitable.

In the hand of God is the prosperity of man:

And upon the person of the scribe shall he lay his 10
honour.

—*—

Bear not hatred to thy neighbour for every wrong;
And do nothing at all by injurious practices.

Pride is hateful before God and man:

And by both doth one commit iniquity. 15
Because of unrighteous dealings, injuries, and riches
got by deceit,

The kingdom is translated from one people to another.

Why is earth and ashes proud?

There is not a more wicked thing than a covetous man: 20

For such an one setteth his own soul to sale;

Because while he liveth he casteth away his bowels.

The physician cutteth off a long disease;

And he that is to day a king to morrow shall die.

For when a man is dead, 25

He shall inherit creeping things, beasts, and worms.

The beginning of pride is when one departeth from
God,

Pride, the And his heart is turned away from his Maker.
Beginning For pride is the beginning of sin,
of Sin And he that hath it shall pour out abomination :
 And therefore the Lord brought upon them strange
 5 calamities,
 And overthrew them utterly.
 The Lord hath cast down the thrones of proud
 princes,
 And set up the meek in their stead.
 10 The Lord hath plucked up the roots of the proud
 nations,
 And planted the lowly in their place.
 The Lord overthrew countries of the heathen,
 And destroyed them to the foundations of the earth.
 15 He took some of them away, and destroyed them,
 And hath made their memorial to cease from the
 earth.
 Pride was not made for men,
 Nor furious anger for them that are born of a woman.



20 They that fear the Lord are a sure seed,
 And they that love him an honourable plant :
 They that regard not the law are a dishonourable seed ;
 They that transgress the commandments are a de-
 ceivable seed.
 25 Among brethren he that is chief is honourable ;
 So are they that fear the Lord in his eyes.
 The fear of the Lord goeth before the obtaining of
 authority :

But roughness and pride is the losing thereof.
Whether he be rich, noble, or poor,
Their glory is the fear of the Lord.
It is not meet to despise the poor man that hath
understanding ;

*Glorify thy
Soul in
Meekness*

Neither is it convenient to magnify a sinful man.
Great men, and judges, and potentates, shall be
honoured ;

Yet is there none of them greater than he that feareth
the Lord.

Unto the servant that is wise shall they that are free
do service :

And he that hath knowledge will not grudge when
he is reformed.

—*—

Be not overwise in doing thy business ;
And boast not thyself in the time of thy distress.
Better is he that laboureth, and aboundeth in all
things,

Than he that boasteth himself, and wanteth bread.
My son, glorify thy soul in meekness,

And give it honour according to the dignity thereof.
Who will justify him that sinneth against his own
soul ?

And who will honour him that dishonoureth his own
life ?

—*—

The poor man is honoured for his skill,
And the rich man is honoured for his riches.

Wonderful He that is honoured in poverty, how much more in
are the riches ?

Works of And he that is dishonourable in riches, how much
God more in poverty ?

5 * Wisdom lifteth up the head of him that is of low
degree,

And maketh him to sit among great men.

—*—

Commend not a man for his beauty ;
Neither abhor a man for his outward appearance.

10 The bee is little among such as fly ;
But her fruit is the chief of sweet things.

Boast not of thy clothing and raiment,
And exalt not thyself in the day of honour :

For the works of the Lord are wonderful,

15 And his works among men are hidden.

Many kings have sat down upon the ground ;

And one that was never thought of hath worn the
crown.

Many mighty men have been greatly disgraced ;

20 And the honourable delivered into other men's
hands.

—*—

Blame not before thou hast examined the truth :
Understand first, and then rebuke.

Answer not before thou hast heard the cause :

25 Neither interrupt men in the midst of their talk.

Strive not in a matter that concerneth thee not ;

And sit not in judgment with sinners.

My son, meddle not with many matters : *Prosperity*
 For if thou meddle much, thou shalt not be innocent ; *& Ad-*
 And if thou follow after, thou shall not obtain, *versity are*
 Neither shalt thou escape by fleeing. *from the*
 There is one that laboureth, and taketh pains, and *Lord*
 maketh haste,
 And is so much the more behind.
 Again, there is another that is slow, and hath need
 of help,
 Wanting ability, and full of poverty ; 10
 Yet the eye of the Lord looked upon him for good,
 And set him up from his low estate,
 And lifted up his head from misery ;
 So that many that saw it marvelled at him.



Prosperity and adversity, life and death, 15
 Poverty and riches, come of the Lord.
 Wisdom, knowledge, and understanding of the law,
 are of the Lord : love, and the way of good works,
 are from him.
 Error and darkness had their beginning together with 20
 sinners :
 And evil shall wax old with them that glory therein.
 The gift of the Lord remaineth with the godly,
 And his favour bringeth prosperity for ever.
 There is that waxeth rich by his wariness and 25
 pinching,
 And this is the portion of his reward :
 Whereas he saith, I have found rest,

Be Sted- And now will eat continually of my goods ;
fast in the And yet he knoweth not what time shall come upon
Covenant him,
 And that he must leave those things to others, and
 5 die.
 Be stedfast in thy covenant, and be conversant therein,
 And wax old in thy work.

—*—

Marvel not at the works of sinners ;
 But trust in the Lord, and abide in thy labour :
 10 For it is an easy thing in the sight of the Lord on
 the sudden to make a poor man rich.
 The blessing of the Lord is in the reward of the
 godly,
 And suddenly he maketh his blessing to flourish.
 15 Say not, What profit is there of my service ?
 And what good things shall I have hereafter ?
 Again, say not, I have enough, and possess many
 things,
 And what evil can come to me hereafter ?
 20 In the day of prosperity there is a forgetfulness of
 affliction :
 And in the day of affliction there is no more re-
 membrance of prosperity.
 For it is an easy thing unto the Lord
 25 To reward a man in the day of death according to
 his ways.
 The affliction of an hour maketh a man forget
 pleasure :

And in his end his deeds shall be discovered.
 Judge none blessed before his death :
 For a man shall be known in his children.

*Judge none
 Blessed be-
 fore Death*



Bring not every man into thine house :
 For the deceitful man hath many trains. 5
 Like as a partridge taken [and kept] in a cage, so is
 the heart of the proud ;
 And like as a spy, watcheth he for thy fall :
 For he lieth in wait, and turneth good into evil,
 And in things worthy praise will lay blame upon thee. 10
 Of a spark of fire a heap of coals is kindled :
 And a sinful man layeth wait for blood.
 Take heed of a mischievous man, for he worketh
 wickedness ;
 Lest he bring upon thee a perpetual blot. 15
 Receive a stranger into thine house, and he will
 disturb thee,
 And turn thee out of thine own.
 * When thou wilt do good, know to whom thou
 doest it ; 20
 So shalt thou be thanked for thy benefits.
 Do good to the godly man, and thou shalt find a
 recompence ;
 And if not from him, yet from the most High.
 There can no good come to him that is always 25
 occupied in evil,
 Nor to him that giveth no alms.
 Give to the godly man,

Give to And help not a sinner.
the Good Do well unto him that is lowly,
 But give not to the ungodly :
 Hold back thy bread, and give it not unto him,
 5 Lest he overmaster thee thereby :
 For [else] thou shalt receive twice as much evil
 For all the good thou shalt have done unto him.
 For the most High hateth sinners,
 And will repay vengeance unto the ungodly,
 10 And keepeth them against the mighty day of their
 punishment.
 Give unto the good,
 And help not the sinner.



✓ A friend cannot be known in prosperity :
 15 And an enemy cannot be hidden in adversity.
 In the prosperity of a man enemies will be grieved :
 But in his adversity even a friend will depart.
 Never trust thine enemy :
 For like as iron rusteth, so is his wickedness.
 20 Though he humble himself, and go crouching,
 Yet take good heed and beware of him,
 And thou shalt be unto him as if thou hadst wiped a
 lookingglass,
 And thou shalt know that his rust hath not been
 25 altogether wiped away.
 Set him not by thee,
 Lest, when he hath overthrown thee, he stand up in
 thy place ;

*Trust not
an Enemy*

Neither let him sit at thy right hand,
 Lest he seek to take thy seat,
 And thou at the last remember my words,
 And be pricked therewith.
 Who will pity a charmer that is bitten with a serpent, s
 Or any such as come nigh wild beasts?
 So one that goeth to a sinner, and is defiled with him
 in his sins, who will pity?
 For a while he will abide with thee,
 But if thou begin to fall, he will not tarry. 10
 An enemy speaketh sweetly with his lips,
 But in his heart he imagineth how to throw thee into
 a pit:
 He will weep with his eyes,
 But if he find opportunity, he will not be satisfied 15
 with blood.
 If adversity come upon thee, thou shalt find him
 there first;
 And though he pretend to help thee, yet shall he
 undermine thee. 20
 He will shake his head, and clap his hands,
 And whisper much and change his countenance.
 * He that toucheth pitch shall be defiled therewith;
 And he that hath fellowship with a proud man shall
 be like unto him. 25
 Burden not thyself above thy power while thou
 livest;
 And have no fellowship with one that is mightier and
 richer than thyself:

Put not For how agree the kettle and the earthen pot to-
Faith in the gether ?

Mighty For if the one be smitten against the other, it shall be
Ones broken.

5 The rich man hath done wrong, and yet he threateneth
 withal :

The poor is wronged, and he must intreat also.

If thou be for his profit, he will use thee :

But if thou have nothing, he will forsake thee.

10 If thou have any thing, he will live with thee :

Yea, he will make thee bare, and will not be sorry
 for it.

If he have need of thee, he will deceive thee,

And smile upon thee, and put thee in hope ;

15 He will speak thee fair, and say, What wantest thou ?

And he will shame thee by his meats,

Until he have drawn thee dry twice or thrice,

And at the last he will laugh thee to scorn :

Afterward, when he seeth thee, he will forsake thee,

20 And shake his head at thee.

Beware that thou be not deceived, and brought down
 in thy jollity.

If thou be invited of a mighty man, withdraw thyself,
 And so much the more will he invite thee.

25 Press thou not upon him, lest thou be put back ;

Stand not far off, lest thou be forgotten.

Affect not to be made equal unto him in talk,

And believe not his many words :

For with much communication will he tempt thee,

And smiling upon thee will get out thy secrets : *All Flesh*
 But cruelly he will lay up thy words, *consorteth*
 And will not spare to do thee hurt, and to put thee *with its*
 in prison. *Kind*

Observe, and take good heed, 5
 For thou walkest in peril of thy overthrowing :
 When thou hearest these things, awake in thy sleep.

—*—

Love the Lord all thy life,
 And call upon him for thy salvation.
 Every beast loveth his like, 10
 And every man loveth his neighbour.
 All flesh consorteth according to kind,
 And a man will cleave to his like.
 What fellowship hath the wolf with the lamb?
 So the sinner with the godly. 15
 What agreement is there between the hyena and a
 dog?

And what peace between the rich and the poor?
 As the wild ass is the lion's prey in the wilderness :
 So the rich eat up the poor. 20
 As the proud hate humility :
 So doth the rich abhor the poor.

—*—

A rich man beginning to fall is held up of his
 friends :
 But a poor man being down is thrust also away by 25
 his friends.
 When a rich man is fallen, he hath many helpers :

The Comfort of a Clear Conscience He speaketh things not to be spoken, and yet men justify him :

The poor man slipped, and yet they rebuked him too ;
He spake wisely, and could have no place.

5 When a rich man speaketh, every man holdeth his tongue,

And, look, what he saith, they extol it to the clouds :
But if the poor man speak, they say, What fellow is this ?

10 And if he stumble, they will help to overthrow him.

—*—

Riches are good unto him that hath no sin,
And poverty is evil in the mouth of the ungodly.

The heart of a man changeth his countenance,
Whether it be for good or evil :

✓ 15 And a merry heart maketh a cheerful countenance.

A cheerful countenance is a token of a heart that is
in prosperity ;

And the finding out of parables is a wearisome labour
of the mind.

20 * Blessed is the man that hath not slipped with his
mouth,

And is not pricked with the multitude of sins.

Blessed is he whose conscience hath not condemned
him,

25 And who is not fallen from his hope in the Lord.

—*—

Riches are not comely for a niggard :

And what should an envious man do with money ?

He that gathereth by defrauding his own soul
 Gathereth for others that shall spend his goods
 riotously. *Render to the Lord His Due*

He that is evil to himself, to whom will he be good?
 He shall not take pleasure in his goods. 5

There is none worse than he that envieth himself;
 And this is a recompence of his wickedness.
 And if he doeth good, he doeth it unwillingly;
 And at the last he will declare his wickedness.
 The envious man hath a wicked eye; 10

He turneth away his face, and despiseth men.
 A covetous man's eye is not satisfied with his portion;
 And the iniquity of the wicked drieth up his soul.
 A wicked eye envieth [his] bread,
 And he is a niggard at his table. 15

—*—

My son, according to thy ability do good to thyself,
 And give the Lord his due offering.
 Remember that death will not be long in coming,
 And that the covenant of the grave is not shewed
 unto thee. 20

Do good unto thy friend before thou die,
 And according to thy ability stretch out thy hand
 and give to him.
 Defraud not thyself of the good day,
 And let not the part of a good desire overpass thee. 25
 Shalt thou not leave thy travails unto another?
 And thy labours to be divided by lot?
 Give, and take, and sanctify thy soul;

The Cer- For there is no seeking of dainties in the grave.
tainty of All flesh waxeth old as a garment :

Death For the covenant from the beginning is, Thou shalt
 die the death.

- 5 As of the green leaves on a thick tree,
 Some fall, and some grow ;
 So is the generation of flesh and blood,
 One cometh to an end, and another is born.
 Every work rotteth and consumeth away,
 10 And the worker thereof shall go withal.



- Blessed is the man that doth meditate good things in
 wisdom,
 And that reasoneth of holy things by his under-
 standing.
- 15 He that considereth her ways in his heart
 Shall also have understanding in her secrets.
 Go after her as one that tracketh,
 And lie in wait in her ways.
 He that prieth in at her windows
 20 Shall also hearken at her doors.
 He that doth lodge near her house
 Shall also fasten a pin in her walls.
 He shall pitch his tent nigh unto her,
 And shall lodge in a lodging where good things are.
- 25 He shall set his children under her shelter,
 And shall lodge under her branches.
 By her he shall be covered from heat,
 And in her glory shall he dwell.

* He that feareth the Lord will do good ; *The Value*
 And he that hath the knowledge of the law shall *of a Pru-*
 obtain her. *dent Wife*

And as a mother shall she meet him,
 And receive him as a wife married of a virgin. 5
 With the bread of understanding shall she feed him,
 And give him the water of wisdom to drink.
 He shall be stayed upon her, and shall not be moved ;
 And shall rely upon her, and shall not be confounded.
 She shall exalt him above his neighbours, 10
 And in the midst of the congregation shall she open
 his mouth.

He shall find joy and a crown of gladness,
 And she shall cause him to inherit an everlasting
 name. 15

But foolish men shall not attain unto her,
 And sinners shall not see her.
 For she is far from pride,
 And men that are liars cannot remember her.
 Praise is not seemly in the mouth of a sinner, 20
 For it was not sent him of the Lord.
 For praise shall be uttered in wisdom,
 And the Lord will prosper it.

—●—

Say not thou, It is through the Lord that I fell
 away : 25

For thou oughtest not to do the things that he hateth.
 Say not thou, He hath caused me to err :
 For he hath no need of the sinful man.

The Eyes The Lord hateth all abomination ;
of the And they that fear God love it not.
Lord are He himself made man from the beginning,
abroad And left him in the hand of his counsel ;
 5 If thou wilt, to keep the commandments,
 And to perform acceptable faithfulness.
 He hath set fire and water before thee :
 Stretch forth thy hand unto whether thou wilt.
 Before man is life and death ;
 10 And whether him liketh shall be given him.
 For the wisdom of the Lord is great,
 And he is mighty in power, and beholdeth all things :
 And his eyes are upon them that fear him,
 And he knoweth every work of man.
 15 He hath commanded no man to do wickedly,
 Neither hath he given any man licence to sin.
 * Desire not a multitude of unprofitable children,
 Neither delight in ungodly sons.
 Though they multiply, rejoice not in them,
 20 Except the fear of the Lord be with them.
 Trust not thou in their life,
 Neither respect their multitude :
 For one that is just is better than a thousand ;
 And better it is to die without children,
 25 Than to have them that are ungodly.
 For by one that hath understanding shall the city be
 replenished :
 But the kindred of the wicked shall speedily become
 desolate.

Many such things have I seen with mine eyes,
And mine ear hath heard greater things than these.

*Man's
Recompense
shall be*

—*—
In the congregation of the ungodly shall a fire be
kindled ;

*according to
his Works*

And in a rebellious nation wrath is set on fire.
He was not pacified toward the old giants,
Who fell away in the strength of their foolishness.
Neither spared he the place where Lot sojourned,
But abhorred them for their pride.

5

He pitied not the people of perdition,
Who were taken away in their sins :
Nor the six hundred thousand footmen,
Who were gathered together in the hardness of their
hearts.

10

And if there be one stiffnecked among the people,
It is marvel if he escape unpunished :

15

For mercy and wrath are with him ;
He is mighty to forgive, and to pour out displeasure.
As his mercy is great, so is his correction also :

He judgeth a man according to his works.

20

The sinner shall not escape with his spoils :
And the patience of the godly shall not be frustrate.
Make way for every work of mercy :

For every man shall find according to his works.

—*—

The Lord hardened Pharaoh, that he should not
know him,

25

That his powerful works might be known to the world.

- The Trial* His mercy is manifest to every creature ;
of all And he hath separated his light from the darkness
Things is in with an adamant.
- the End* Say not thou, I will hide myself from the Lord :
 5 Shall any remember me from above ?
 I shall not be remembered among so many people :
 For what is my soul among such an infinite number
 of creatures ?
- Behold, the heaven, and the heaven of heavens,
 10 The deep, and the earth, and all that therein is, shall
 be moved when he shall visit.
 The mountains also and foundations of the earth
 Shall be shaken with trembling, when the Lord
 looketh upon them.
- 15 No heart can think upon these things worthily :
 And who is able to conceive his ways ?
 It is a tempest which no man can see :
 For the most part of his works are hid.
 Who can declare the works of his justice ?
- 20 Or who can endure them ?
 For his covenant is afar off, and the trial of all things
 is in the end.
 He that wanteth understanding will think upon vain
 things :
- 25 And a foolish man erring imagineth follies.
 My son, hearken unto me, and learn knowledge,
 And mark my words with thy heart.
 I will shew forth doctrine in weight,
 And declare his knowledge exactly.

The works of the Lord are done in judgment from *Obey the*
the beginning : *Word of*

And from the time he made them he disposed the *the Lord*
parts thereof.

He garnished his works for ever, ⁵
And in his hand are the chief of them unto all
generations :

They neither labour, nor are weary, nor cease from
their works.

None of them hindereth another, ¹⁰
And they shall never disobey his word.
After this the Lord looked upon the earth,
And filled it with his blessings.

With all manner of living things hath he covered the
face thereof ; ¹⁵

And they shall return into it again.

* The Lord created man of the earth,
And turned him into it again.

He gave them few days, and a set time, ²⁰
And power also over the things therein.

He endued them with strength by themselves,

And made them according to his image,

And put the fear of man upon all flesh,

And gave him dominion over beasts and fowls.

[They received the use of the five operations of the ²⁵
Lord,

And in the sixth place he imparted them understanding,
And in the seventh speech, an interpreter of the cogi-
tations thereof.]

*Beware of Counsel, and a tongue, and eyes,
all Un- Ears, and a heart, gave he them to understand withal.
righteous- He filled them with the knowledge of understand-
ness ing,*

5 And shewed them good and evil.
He set his eye upon their hearts,
That he might shew them the greatness of his
works.

He gave them to glory in his marvellous acts for
10 ever,
That they might declare his works with understand-
ing.

And the elect shall praise his holy name.
Beside this he gave them knowledge,
15 And the law of life for an heritage.
He made an everlasting covenant with them,
And shewed them his judgments.
Their eyes saw the majesty of his glory,
And their ears heard his glorious voice.

20 And he said unto them, Beware of all unrighteous-
ness ;
And he gave every man commandment concerning
his neighbour.

—*—

Their ways are ever before him,
25 And shall not be hid from his eyes.
Every man from his youth is given to evil ;
Neither could they make to themselves fleshy hearts
for stony.

For in the division of the nations of the whole earth *Return to*
 he set a ruler over every people; *the Lord,*
 But Israel is the Lord's portion: *& forsake*
 Whom, being his firstborn, he nourisheth with dis- *Sin*
 cipline, ⁵
 And giving him the light of his love doth not for-
 sake him.
 Therefore all their works are as the sun before him,
 And his eyes are continually upon their ways.
 None of their unrighteous deeds are hid from him, ¹⁰
 But all their sins are before the Lord.
 But the Lord being gracious, and knowing his work-
 manship,
 Neither left nor forsook them, but spared them.
 The alms of a man is as a signet with him, ¹⁵
 And he will keep the good deeds of man as the apple
 of the eye,
 And give repentance to his sons and daughters.
 Afterwards he will rise up and reward them,
 And render their recompence upon their heads. ²⁰
 But unto them that repent, he granted them return,
 And comforted those that failed in patience.

—*—

Return unto the Lord, and forsake thy sins,
 Make thy prayer before his face, and offend less.
 Turn again to the most High, and turn away from ²⁵
 iniquity:
 For he will lead thee out of darkness into the light
 of health,

All Things And hate thou abomination vehemently.

obey the Who shall praise the most High in the grave,

Lord instead of them which live and give thanks?

Thanksgiving perisheth from the dead, as from one
5 that is not :

The living and sound in heart shall praise the Lord.

How great is the lovingkindness of the Lord our God,

And his compassion unto such as turn unto him in
holiness!

10 For all things cannot be in men,

Because the son of man is not immortal.

What is brighter than the sun ?

Yet the light thereof faileth :

And flesh and blood will imagine evil.

15 He vieweth the power of the height of heaven ;

And all men are but earth and ashes.

* He that liveth for ever created all things in
general.

The Lord only is righteous, and there is none other

20 but he,

Who governeth the world with the palm of his hand,

And all things obey his will :

For he is the King of all,

By his power dividing holy things among them from

25 profane.

To whom hath he given power to declare his works ?

And who shall find out his noble acts ?

Who shall number the strength of his majesty ? and

who shall also tell out his mercies ?

As for the wondrous works of the Lord, there may
 nothing be taken from them, neither may any
 thing be put unto them,

*The Mercy
 of the Lord
 is on all
 Flesh*

Neither can the ground of them be found out.

When a man hath done, then he beginneth;

And when he leaveth off, then he shall be doubtful.

What is man, and whereto serveth he?

What is his good, and what is his evil?

The number of a man's days at the most are an
 hundred years.

As a drop of water unto the sea,

And a gravelstone in comparison of the sand;

So are a thousand years to the days of eternity.

Therefore is God patient with them, and poureth
 forth his mercy upon them.

He saw and perceived their end to be evil;

Therefore he multiplied his compassion.

The mercy of man is toward his neighbour;

But the mercy of the Lord is upon all flesh:

He reproveth, and nutureth, and teacheth,

And bringeth again, as a shepherd his flock.

He hath mercy on them that receive discipline,

And that diligently seek after his judgments.

—*—

My son, blemish not thy good deeds,

Neither use uncomfortable words when thou givest
 any thing.

Shall not the dew assuage the heat?

So is a word better than a gift.

Learn be- Lo, is not a word better than a gift?
fore thou But both are with a gracious man.

Speak A fool will upbraid churlishly,
 And a gift of the envious consumeth the eyes.



- 5 Learn before thou speak,
 And use physick or ever thou be sick.
 Before judgment examine thyself,
 And in the day of visitation thou shalt find mercy.
 Humble thyself before thou be sick,
- 10 And in the time of sins shew repentance.
 Let nothing hinder thee to pay thy vow in due
 time,
 And defer not until death to be justified.
 Before thou prayest, prepare thyself;
- 15 And be not as one that tempteth the Lord.
 Think upon the wrath that shall be at the end,
 And the time of vengeance, when he shall turn away
 his face.
 When thou hast enough, remember the time of
- 20 hunger:
 And when thou art rich, think upon poverty and
 need.
 From the morning until the evening the time is
 changed,
- 25 And all things are soon done before the Lord.
 A wise man will fear in every thing,
 And in the day of sinning he will beware of offence:
 But a fool will not observe time.

Every man of understanding knoweth wisdom, *Refrain*
 And will give praise unto him that found her. *from Lust*
 They that were of understanding in sayings became
 also wise themselves,
 And poured forth exquisite parables. 5

—*—

Go not after thy lusts, but refrain thyself from thine
 appetites.
 If thou givest thy soul the desires that please her,
 She will make thee a laughingstock to thine enemies 10
 that malign thee.
 Take not pleasure in much good cheer,
 Neither be tied to the expense thereof.
 Be not made a beggar by banqueting upon borrowing,
 when thou hast nothing in thy purse :
 For thou shalt lie in wait for thine own life, and be 15
 talked on.

* A labouring man that is given to drunkenness shall
 not be rich :

And he that contemneth small things shall fall by
 little and little. 20

Wine and women will make men of understanding to
 fall away :

And he that cleaveth to harlots will become im-
 pudent.

Moths and worms shall have him to heritage, 25
 And a bold man shall be taken away.

—*—

He that is hasty to give credit is lightminded ;

Admonish a Friend And he that sinneth shall offend against his own soul.

Whoso taketh pleasure in wickedness shall be condemned :

5 But he that resisteth pleasures crowneth his life.
He that can rule his tongue shall live without strife ;
And he that hateth babbling shall have less evil.
Rehearse not unto another that which is told unto thee,

10 And thou shalt fare never the worse.

Whether it be to friend or foe, talk not of other men's lives ;

And if thou canst without offence, reveal them not.
For he heard and observed thee,

15 And when time cometh he will hate thee.

If thou hast heard a word, let it die with thee ;
And be bold, it will not burst thee.

A fool travaileth with a word,
As a woman in labour of a child.

20 As an arrow that sticketh in a man's thigh,
So is a word within a fool's belly.

—*—

Admonish a friend, it may be he hath not done it :
And if he have done it, that he do it no more.

Admonish thy friend, it may be he hath not said it :
25 And if he have, that he speak it not again.

Admonish a friend :
For many times it is a slander,
And believe not every tale.

There is one that slippeth in his speech, but not from *The Fear*
 his heart; *of the Lord*
 And who is he that hath not offended with his *is all*
 tongue? *Wisdom*
 Admonish thy neighbour before thou threaten him; 5
 And not being angry, give place to the law of the
 most High.

—*—

The fear of the Lord is the first step to be accepted
 [of him,]
 And wisdom obtaineth his love. 10
 The knowledge of the commandments of the Lord
 is the doctrine of life :
 And they that do things that please him shall receive
 the fruit of the tree of immortality.
 The fear of the Lord is all wisdom; 15
 And in all wisdom is the performance of the law,
 And the knowledge of his omnipotency.
 If a servant say to his master, I will not do as it
 pleaseth thee;
 Though afterward he do it, he angereth him that 20
 nourisheth him.
 The knowledge of wickedness is not wisdom,
 Neither at any time the counsel of sinners prudence.
 There is a wickedness, and the same an abomination;
 And there is a fool wanting in wisdom. 25
 He that hath small understanding, and feareth God,
 Is better than one that hath much wisdom,
 And transgresseth the law of the most High.

A Wise Man is justified in Judgment There is an exquisite subtilty, and the same is un-
 just ;
 And there is one that turneth aside to make judgment
 appear ;
 5 And there is a wise man that justifieth in judgment.
 There is a wicked man that hangeth down his head
 sadly ;
 But inwardly he is full of deceit,
 Casting down his countenance, and making as if he
 10 heard not :
 Where he is not known, he will do thee a mischief
 before thou be aware.
 And if for want of power he be hindered from sinning,
 Yet when he findeth opportunity he will do evil.
 15 A man may be known by his look,
 And one that hath understanding by his countenance,
 when thou meetest him.
 A man's attire, and excessive laughter, and gait, show
 what he is.
 20 * There is a reproof that is not comely :
 Again, some man holdeth his tongue, and he is wise.
 It is much better to reprove, than to be angry
 secretly :
 And he that confesseth his fault shall be preserved
 25 from hurt.
 How good is it, when thou art reproved, to shew
 repentance !
 For so shalt thou escape wilful sin.
 As is the lust of an eunuch to deflower a virgin ;

| | |
|--|--------------------|
| So is he that executeth judgment with violence. | <i>A Wise</i> |
| There is one that keepeth silence, and is found wise : | <i>Man</i> |
| And another by much babbling becometh hateful. | <i>knoweth</i> |
| Some man holdeth his tongue, because he hath not | <i>the Time to</i> |
| to answer : | <i>Speak &</i> |
| And some keepeth silence, knowing his time. | <i>the Time to</i> |
| A wise man will hold his tongue till he see oppor- | <i>Refrain</i> |
| tunity : | |
| But a babbler and a fool will regard no time. | |
| He that useth many words shall be abhorred ; | 10 |
| And he that taketh to himself authority therein shall | |
| be hated. | |



There is a sinner that hath good success in evil things ;
 And there is a gain that turneth to loss.
 There is a gift that shall not profit thee ; 15
 And there is a gift whose recompence is double.
 There is an abasement because of glory ;
 And there is that lifteth up his head from a low
 estate.
 There is that buyeth much for a little, 20
 And repayeth it sevenfold.
 A wise man by his words maketh himself beloved :
 But the graces of fools shall be poured out.
 The gift of a fool shall do thee no good when thou
 hast it ; 25
 Neither yet of the envious for his necessity :
 For he looketh to receive many things for one.
 He giveth little, and upbraideth much ;

The Fall of the Wicked He openeth his mouth like a crier ;
is Speedy To day he lendeth, and to morrow will he ask it again :
 Such an one is to be hated of God and man.
 The fool saith, I have no friends,
 5 I have no thank for all my good deeds,
 And they that eat my bread speak evil of me.
 How oft, and of how many shall he be laughed to
 scorn !

For he knoweth not aright what it is to have ;
 10 And it is all one unto him as if he had it not.

—*—

To slip upon a pavement is better than to slip with
 the tongue :
 So the fall of the wicked shall come speedily.
 An unseasonable tale will always be in the mouth of
 15 the unwise.
 A wise sentence shall be rejected when it cometh
 out of a fool's mouth ;
 For he will not speak it in due season.
 There is that is hindered from sinning through want :
 20 And when he taketh rest, he shall not be troubled.
 There is that destroyeth his own soul through
 bashfulness,
 And by accepting of persons overthroweth himself.
 There is that for bashfulness promiseth to his friend,
 25 And maketh him his enemy for nothing.

—*—

A lie is a foul blot in a man,
 Yet it is continually in the mouth of the untaught.

A thief is better than a man that is accustomed to lie : *Flee from*
But they both shall have destruction to heritage. *Sin as from*

The disposition of a liar is dishonourable, *a Serpent*
And his shame is ever with him.

A wise man shall promote himself *to honour* with his 5
words :

And he that hath understanding will please great men.

He that tilleth his land shall increase his heap .

And he that pleaseth great men shall get pardon for
iniquity. 10

Presents and gifts blind the eyes of the wise,

And stop up his mouth that he cannot reprove.

Wisdom that is hid, and treasure that is hoarded up,
what profit is in them both ?

Better is he that hideth his folly than a man that 15
hideth his wisdom.

Necessary patience in seeking the Lord is better than
he that leadeth his life without a guide.

* My son, hast thou sinned ? do so no more,

But ask pardon for thy former sins. 20

Flee from sin as from the face of a serpent :

For if thou comest too near it, it will bite thee :

The teeth thereof are as the teeth of a lion,

Slaying the souls of men.

All iniquity is as a two edged sword, 25

The wounds whereof cannot be healed.

—*—

To terrify and do wrong will waste riches :

Thus the house of proud men shall be made desolate.

He that is not Wise A prayer out of a poor man's mouth reacheth to the ears of God,

despiseth And his judgment cometh speedily.

Teaching He that hateth to be reproved is in the way of sinners :
 5 But he that feareth the Lord will repent from his heart.

An eloquent man is known far and near :

But a man of understanding knoweth when he slippeth.



He that buildeth his house with other men's money
 10 is like one that gathereth himself stones for the tomb of his burial.

The congregation of the wicked is like tow wrapped together :

And the end of them is a flame of fire to destroy
 15 them.

The way of sinners is made plain with stones,
 But at the end thereof is the pit of hell.

He that keepeth the law of the Lord getteth the understanding thereof :

20 And the perfection of the fear of the Lord is wisdom.



He that is not wise will not be taught :

But there is a wisdom which multiplieth bitterness.

The knowledge of a wise man shall abound like a flood :

25 And his counsel is like a pure fountain of life.

The inner parts of a fool are like a broken vessel,

And he will hold no knowledge as long as he liveth.

If a skilful man hear a wise word,
 He will commend it, and add unto it :
 But as soon as one of no understanding heareth it,
 It displeaseth him, and he casteth it behind his back.
 The talking of a fool is like a burden in the way :
 But grace shall be found in the lips of the wise.
 They enquire at the mouth of the wise man in the
 congregation,
 And they shall ponder his words in their heart.

*Learning to
 the Wise is
 as an Or-
 nament of
 Gold*

—*—

As is a house that is destroyed, so is wisdom to a fool :
 And the knowledge of the unwise is as talk without
 sense.

Doctrine unto fools is as fetters on the feet,
 And like manacles on the right hand.
 A fool lifteth up his voice with laughter ;
 But a wise man doth scarce smile a little.
 Learning is unto a wise man as an ornament of gold,
 And like a bracelet upon his right arm.
 A foolish man's foot is soon in his [neighbour's]
 house :
 But a man of experience is ashamed of him.

15

20

—*—

A fool will peep in at the door into the house :
 But he that is well nurtured will stand without.
 It is the rudeness of a man to hearken at the door :
 But a wise man will be grieved with the disgrace.
 The lips of talkers will be telling such things as
 pertain not unto them :

25

The Heart But the words of such as have understanding are
of Fools is weighed in the balance.

in their The heart of fools is in their mouth :

Mouth But the mouth of the wise is in their heart.

—*—

5 When the ungodly curseth Satan,
 He curseth his own soul.

A whisperer defileth his own soul,
 And is hated wheresoever he dwelleth.

* A slothful man is compared to a filthy stone,
 10 And every one will hiss him out to his disgrace.
 A slothful man is compared to the filth of a dunghill :
 every man that takes it up will shake his hand.

An evilnurtured son is the dishonour of his father
 that begat him :

15 And a [foolish] daughter is born to his loss.

A wise daughter shall bring an inheritance to her
 husband :

But she that liveth dishonestly is her father's heaviness.
 She that is bold dishonoureth both her father and her

20 husband,

But they both shall despise her.

A tale out of season [is as] musick in mourning :

But stripes and correction of wisdom are never out of
 time.

—*—

25 Whoso teacheth a fool is as one that glueth a potsherd
 together,

And as he that waketh one from a sound sleep.

He that telleth a tale to a fool speaketh to one in a *The Life of*
 slumber : *the Fool is*
 When he hath told his tale, he will say, What is the *worse than*
 matter ? *Death*
 If children live honestly, and have wherewithal, 5
 They shall cover the baseness of their parents.
 But children that are haughty, through disdain and
 want of nurture,
 Do stain the nobility of their kindred.
 Weep for the dead, for he hath lost the light : 10
 And weep for the fool, for he wanteth understanding :
 Make little weeping for the dead, for he is at rest :
 But the life of the fool is worse than death.
 Seven days do men mourn for him that is dead ;
 But for a fool and an ungodly man all the days of his life. 15
 Talk not much with a fool, and go not to him that
 hath no understanding :
 Beware of him, lest thou have trouble, and thou shalt
 never be defiled with his fooleries :
 Depart from him, and thou shalt find rest, and never 20
 be disquieted with madness.
 What is heavier than lead ? and what is the name
 thereof, but a fool ?
 Sand, and salt, and a mass of iron, is easier to bear,
 than a man without understanding.
 As timber girt and bound together in a building 25
 cannot be loosed with shaking :
 So the heart that is stablished by advised counsel
 shall fear at no time.

Be Faithful to thy Neighbour—
A heart settled upon a thought of understanding
Is as a fair plaistering on the wall of a gallery.

—*—

in Poverty Pales set on an high place will never stand against the
wind :

5 So a fearful heart in the imagination of a fool cannot
stand against any fear.

He that pricketh the eye will make tears to fall :
And he that pricketh the heart maketh it to shew her
knowledge.

10 Whoso casteth a stone at the birds frayeth them
away :

And he that upbraideth his friend breaketh friendship.
Though thou drewest a sword at thy friend, yet
despair not :

15 For there may be a returning [to favour.]
If thou hast opened thy mouth against thy friend,
fear not ;

For there may be a reconciliation :
Except for upbraiding, or pride, or disclosing of
20 secrets, or a treacherous wound :

For for these things every friend will depart.

Be faithful to thy neighbour in his poverty, that thou
mayest rejoice in his prosperity :

Abide stedfast unto him in the time of his trouble,
25 that thou mayest be heir with him in his
heritage :

For a mean estate is not always to be contemned :
Nor the rich that is foolish to be had in admiration.

As the vapour and smoke of a furnace goeth before *Turn me*
 the fire ; *from Vain*
 So reviling before blood. *Hopes*
 I will not be ashamed to defend a friend ;
 Neither will I hide myself from him. 5
 And if any evil happen unto me by him,
 Every one that heareth it will beware of him.
 Who shall set a watch before my mouth,
 And a seal of wisdom upon my lips,
 That I fall not suddenly by them, and that my 10
 tongue destroy me not ?
 * O Lord, Father and Governor of all my whole
 life,
 Leave me not to their counsels,
 And let me not fall by them. 15
 Who will set scourges over my thoughts,
 And the discipline of wisdom over mine heart ?
 That they spare me not for mine ignorances,
 And it pass not by my sins :
 Lest mine ignorances increase, 20
 And my sins abound to my destruction,
 And I fall before mine adversaries,
 And mine enemy rejoice over me,
 Whose hope is far from thy mercy.
 O Lord, Father and God of my life, 25
 Give me not a proud look,
 But turn away from thy servants always a haughty
 mind.
 Turn away from me vain hopes and concupiscence,

Hear the Discipline And thou shalt hold him up that is desirous always
to serve thee.

of the Mouth Let not the greediness of the belly nor lust of the
flesh take hold of me ;

5 And give not over me thy servant into an impudent
mind.



Hear, O ye children, the discipline of the mouth :
He that keepeth it shall never be taken in his lips.
The sinner shall be left in his foolishness :

10 Both the evil speaker and the proud shall fall thereby.
Accustom not thy mouth to swearing ;

Neither use thyself to the naming of the Holy One.

For as a servant that is continually beaten shall not
be without a blue mark :

15 So he that sweareth and nameth God continually
shall not be faultless.

A man that useth much swearing shall be filled with
iniquity,

And the plague shall never depart from his house :

20 If he shall offend, his sin shall be upon him :

And if he acknowledge not his sin, he maketh a
double offence :

And if he swear in vain, he shall not be innocent,

But his house shall be full of calamities.

25 There is a word that is clothed about with death :

God grant that it be not found in the heritage of
Jacob ;

For all such things shall be far from the godly

And they shall not wallow in their sins.
 Use not thy mouth to intemperate swearing,
 For therein is the word of sin.
 Remember thy father and thy mother,
 When thou sittest among great men. 5
 Be not forgetful before them,
 And so thou by thy custom become a fool,
 And wish that thou hadst not been born,
 And curse the day of thy nativity.
 The man that is accustomed to opprobrious words 10
 Will never be reformed all the days of his life.

—*—

Two sorts of men multiply sin,
 And the third will bring wrath :
 A hot mind is as a burning fire,
 It will never be quenched till it be consumed : 15
 A fornicator in the body of his flesh
 Will never cease till he hath kindled a fire.
 All bread is sweet to a whoremonger,
 He will not leave off till he die.
 A man that breaketh wedlock, 20
 Saying thus in his heart, Who seeth me ?
 I am compassed about with darkness, the walls cover
 me,
 And no body seeth me ; what need I to fear ?
 The most High will not remember my sins : 25
 Such a man only feareth the eyes of men,
 And knoweth not that the eyes of the Lord are ten
 thousand times brighter than the sun,

- Chastity* Beholding all the ways of men,
 & *Purity* And considering the most secret parts.
Commended He knew all things ere ever they were created ;
 So also after they were perfected he looked upon
 5 them all.
 This man shall be punished in the streets of the city,
 And where he suspecteth not he shall be taken.
 Thus shall it go also with the wife that leaveth her
 husband,
 10 And bringeth in an heir by another.
 For first, she hath disobeyed the law of the most
 High ;
 And secondly, she hath trespassed against her own
 husband ;
 15 And thirdly, she hath played the whore in adultery,
 And brought children by another man.
 She shall be brought out into the congregation,
 And inquisition shall be made of her children.
 Her children shall not take root,
 20 And her branches shall bring forth no fruit.
 She shall leave her memory to be cursed,
 And her reproach shall not be blotted out.
 And they that remain shall know that there is nothing
 better than the fear of the Lord,
 25 And that there is nothing sweeter than to take heed
 unto the commandments of the Lord.
 It is great glory to follow the Lord,
 And to be received of him is long life.
 * Wisdom shall praise herself,

And shall glory in the midst of her people. *Glory in*
 In the congregation of the most High shall she open *the God of*
 her mouth, *Jacob*
 And triumph before his power.
 I came out of the mouth of the most High, 5
 And covered the earth as a cloud.
 I dwelt in high places,
 And my throne is in a pillar of cloud.
 Alone I compassed the circuit of heaven,
 And walked in the bottom of the deep. 10
 In the waves of the sea, and in all the earth,
 And in every people and nation, I got a possession.
 With all these I sought rest :
 And in whose inheritance shall I abide ?
 So the Creator of all things gave me a command- 15
 ment,
 And he that made me caused my tabernacle to rest,
 And said, Let thy dwelling be in Jacob,
 And thine inheritance in Israel.
 He created me from the beginning before the world, 20
 And I shall never fail.
 In the holy tabernacle I served before him ;
 And so was I established in Sion.
 Likewise in the beloved city he gave me rest,
 And in Jerusalem was my power. 25
 And I took root in an honourable people,
 Even in the portion of the Lord's inheritance.
 I was exalted like a cedar in Libanus,
 And as a cypress tree upon the mountains of Hermon.

The De- I was exalted like a palm tree in En-gaddi,
lights of And as a rose plant in Jericho,
God's Law As a fair olive tree in a pleasant field,
 And grew up as a plane tree by the water.
 5 I gave a sweet smell like cinnamon and aspalathus,
 And I yielded a pleasant odour like the best myrrh,
 As galbanum, and onyx, and sweet storax,
 And as the fume of frankincense in the tabernacle.
 As the turpentine tree I stretched out my branches,
 10 And my branches are the branches of honour and grace.
 As the vine brought I forth pleasant savour,
 And my flowers are the fruit of honour and riches.
 I am the mother of fair love, and fear, and know-
 ledge, and holy hope :
 15 I therefore, being eternal, am given to all my children
 which are named of him.
 Come unto me, all ye that be desirous of me,
 And fill yourselves with my fruits.
 For my memorial is sweeter than honey,
 20 And mine inheritance than the honeycomb.
 They that eat me shall yet be hungry,
 And they that drink me shall yet be thirsty.
 He that obeyeth me shall never be confounded,
 And they that work by me shall not do amiss.

—*—

25 All these things are the book of the covenant of the
 most high God,
 Even the law which Moses commanded for an
 heritage unto the congregations of Jacob.

Faint not to be strong in the Lord ;
 That he may confirm you, cleave unto him :
 For the Lord Almighty is God alone,
 And beside him there is no other Saviour.
 He filleth all things with his wisdom, 5
 As Phison and as Tigris in the time of the new
 fruits.

*Be Strong
 in the Lord*

He maketh the understanding to abound like
 Euphrates,
 And as Jordan in the time of the harvest. 10
 He maketh the doctrine of knowledge appear as the
 light,
 And as Geon in the time of vintage.
 The first man knew her not perfectly :
 No more shall the last find her out. 15
 For her thoughts are more than the sea,
 And her counsels profounder than the great deep.

—*—

I also came out as a brook from a river,
 And as a conduit into a garden.
 I said, I will water my best garden, 20
 And will water abundantly my garden bed :
 And, lo, my brook became a river,
 And my river became a sea.
 I will yet make doctrine to shine as the morning,
 And will send forth her light afar off. 25
 I will yet pour out doctrine as prophecy,
 And leave it to all ages for ever.
 Behold that I have not laboured for myself only,

Experience But for all them that seek wisdom.
is the * In three things I was beautified,
Crown of And stood up beautiful both before God and men :
Old Age The unity of brethren,
 5 The love of neighbours, a man and a wife that agree
 together.
 Three sorts of men my soul hateth,
 And I am greatly offended at their life :
 A poor man that is proud,
 10 A rich man that is a liar, and an old adulterer that
 doateth.

—*—

If thou hast gathered nothing in thy youth,
 How canst thou find any thing in thine age ?
 O how comely a thing is judgment for gray hairs,
 15 And for ancient men to know counsel !
 O how comely is the wisdom of old men,
 And understanding and counsel to men of honour !
 Much experience is the crown of old men,
 And the fear of God is their glory.

—*—

20 There be nine things which I have judged in mine
 heart to be happy,
 And the tenth I will utter with my tongue :
 A man that hath joy of his children ;
 And he that liveth to see the fall of his enemy :
 25 Well is him that dwelleth with a wife of under-
 standing,
 And that hath not slipped with his tongue,

And that hath not served a man more unworthy than himself: *Great is he that findeth Wisdom*

Well is him that hath found prudence,
 And he that speaketh in the ears of them that will hear:
 O how great is he that findeth wisdom! ⁵
 Yet is there none above him that feareth the Lord.
 But the love of the Lord passeth all things for
 illumination:
 He that holdeth it, whereto shall he be likened?

—*—

The fear of the Lord is the beginning of his love: ¹⁰
 And faith is the beginning of cleaving unto him.
 [Give me] any plague, but the plague of the heart:
 And any wickedness, but the wickedness of a
 woman:

And any affliction, but the affliction from them that ¹⁵
 hate me:

And any revenge, but the revenge of enemies.
 There is no head above the head of a serpent;
 And there is no wrath above the wrath of an enemy.

—*—

I had rather dwell with a lion and a dragon, ²⁰
 Than to keep house with a wicked woman.
 The wickedness of a woman changeth her face,
 And darkeneth her countenance like sackcloth.
 Her husband shall sit among his neighbours;
 And when he heareth it shall sigh bitterly. ²⁵
 All wickedness is but little to the wickedness of a
 woman:

The Value Let the portion of a sinner fall upon her.

of a As the climbing up a sandy way is to the feet of the aged,

Virtuous So is a wife full of words to a quiet man.

Wife Stumble not at the beauty of a woman,

5 And desire her not for pleasure.

A woman, if she maintain her husband, is full of
anger, impudence, and much reproach.

A wicked woman abateth the courage, maketh an
heavy countenance and a wounded heart : a woman
10 that will not comfort her husband in distress
maketh weak hands and feeble knees.

Of the woman came the beginning of sin,
And through her we all die.

Give the water no passage ;

15 Neither a wicked woman liberty to gad abroad.

If she go not as thou wouldst have her,

Cut her off from thy flesh, and give her a bill of di-
vorce, and let her go.

* Blessed is the man that hath a virtuous wife,

20 For the number of his days shall be double.

A virtuous woman rejoiceth her husband,

And he shall fulfil the years of his life in peace.

A good wife is a good portion,

25 Which shall be given in the portion of them that fear
the Lord.

Whether a man be rich or poor,

If he have a good heart toward the Lord,

He shall at all times rejoice with a cheerful
countenance.

There be three things that mine heart feareth ;
 And for the fourth I was sore afraid : the slander of
 a city, the gathering together of an unruly
 multitude, and a false accusation :
 All these are worse than death. *Chastity is*
 But a grief of heart and sorrow is a woman that is *Woman's*
 jealous over another woman, *Crown of*
 And a scourge of the tongue which communicateth *Glory*
 with all. 5
 An evil wife is a yoke shaken to and fro : 10
 He that hath hold of her is as though he held a
 scorpion.
 A drunken woman and a gadder abroad causeth
 great anger,
 And she will not cover her own shame. 15
 The whoredom of a woman may be known in her
 haughty looks and eyelids.
 If thy daughter be shameless, keep her in straitly,
 Lest she abuse herself through overmuch liberty.
 Watch over an impudent eye : 20
 And marvel not if she trespass against thee.
 She will open her mouth, as a thirsty traveller when
 he hath found a fountain,
 And drink of every water near her :
 By every hedge will she sit down, 25
 And open her quiver against every arrow.

—*—

The grace of a wife delighteth her husband,
 And her discretion will fatten his bones.

A Silent A silent and loving woman is a gift of the Lord ;
Woman is And there is nothing so much worth as a mind well
the Gift of instructed.

God A shamefaced and faithful woman is a double
 5 grace,

And her continent mind cannot be valued.

As the sun when it ariseth in the high heaven ;

So is the beauty of a good wife in the ordering of her
 house.

10 As the clear light is upon the holy candlestick ;

So is the beauty of the face in ripe age.

As the golden pillars are upon the sockets of silver ;

So are the fair feet with a constant heart.

—*—

My son, keep the flower of thine age sound ;

15 And give not thy strength to strangers.

When thou hast gotten a fruitful possession through
 all the field,

Sow it with thine own seed, trusting in the goodness
 of thy stock.

20 So thy race which thou leavest shall be magnified,

Having the confidence of their good descent.

An harlot shall be accounted as spittle ;

But a married woman is a tower against death to her
 husband.

25 A wicked woman is given as a portion to a wicked
 man :

But a godly woman is given to him that feareth the
 Lord.

A dishonest woman contemneth shame : *An Honest*
 But an honest woman will reverence her husband. *Woman*
 A shameless woman shall be counted as a dog ; *reverences*
 But she that is shamefaced will fear the Lord. *her Hus-*
 A woman that honoureth her husband shall be judged *band*
 wise of all ;

But she that dishonoureth him in her pride shall be
 counted ungodly of all.

A loud crying woman and a scold shall be sought out
 to drive away the enemies. 10

There be two things that grieve my heart ;

And the third maketh me angry :

A man of war that suffereth poverty ;

And men of understanding that are not set by ;

And one that returneth from righteousness to sin ; 15

The Lord prepareth such an one for the sword.

—*—

A merchant shall hardly keep himself from doing
 wrong ;

And an huckster shall not be freed from sin.

* Many have sinned for a small matter ; 20

And he that seeketh for abundance will turn his eyes
 away.

As a nail sticketh fast between the joinings of the
 stones ;

So doth sin stick close between buying and selling. 25

Unless a man hold himself diligently in the fear of
 the Lord,

His house shall soon be overthrown.

Praise no Man before he Speaks As when one sifteth with a sieve, the refuse remaineth ;

So the filth of man in his talk.

The furnace proveth the potter's vessels ;

5 So the trial of man is in his reasoning.

The fruit declareth if the tree have been dressed ;

So is the utterance of a conceit in the heart of man.

Praise no man before thou hearest him speak ;

For this is the trial of men.

10 If thou followest righteousness, thou shalt obtain her,

And put her on, as a glorious long robe.

The birds will resort unto their like ;

So will truth return unto them that practise in her.

15 As the lion lieth in wait for the prey ;

So sin for them that work iniquity.

The discourse of a godly man is always with wisdom ;
But a fool changeth as the moon.

If thou be among the indiscreet, observe the time ;

20 But be continually among men of understanding.

The discourse of fools is irksome,

And their sport is the wantonness of sin.

The talk of him that sweareth much maketh the hair stand upright ;

25 And their brawls make one stop his ears.

The strife of the proud is bloodshedding,

And their revilings are grievous to the ear.

*Fidelity to
Friends*

Whoso discovereth secrets loseth his credit ;
 And shall never find friend to his mind.
 Love thy friend, and be faithful unto him :
 But if thou bewrayest his secrets, follow no more after
 him. 5

For as a man hath destroyed his enemy ;
 So hast thou lost the love of thy neighbour.
 As one that letteth a bird go out of his hand,
 So hast thou let thy neighbour go, and shalt not get
 him again. 10

Follow after him no more, for he is too far off ;
 He is as a roe escaped out of the snare.
 As for a wound, it may be bound up ;
 And after reviling there may be reconciliation :
 But he that bewrayeth secrets is without hope. 15

—*—

He that winketh with the eyes worketh evil :
 And he that knoweth him will depart from him.
 When thou art present, he will speak sweetly,
 And will admire thy words :
 But at the last he will writhe his mouth, 20
 And slander thy sayings.
 I have hated many things, but nothing like him ;
 For the Lord will hate him.

—*—

Whoso casteth a stone on high casteth it on his own
 head ; 25
 And a deceitful stroke shall make wounds.
 Whoso diggeth a pit shall fall therein :

Evils re- And he that setteth a trap shall be taken therein.
sulting from He that worketh mischief, it shall fall upon him,
Malice & And he shall not know whence it cometh.
Wrath Mockery and reproach are from the proud ;
 5 But vengeance, as a lion, shall lie in wait for them.
 They that rejoyce at the fall of the righteous shall be
 taken in the snare ;
 And anguish shall consume them before they die.

—*—

Malice and wrath, even these are abominations ;
 10 And the sinful man shall have them both.
 * He that revengeth shall find vengeance from the
 Lord,
 And he will surely keep his sins [in remembrance.]
 Forgive thy neighbour the hurt that he hath done
 15 unto thee,
 So shall thy sins also be forgiven when thou prayest.
 One man beareth hatred against another,
 And doth he seek pardon from the Lord ?
 He sheweth no mercy to a man, which is like him-
 20 self :
 And doth he ask forgiveness of his own sins ?
 If he that is but flesh nourish hatred,
 Who will entreat for pardon of his sins ?
 Remember thy end, and let enmity cease ;
 25 [Remember] corruption and death, and abide in the
 commandments.
 Remember the commandments, and bear no malice to
 thy neighbour :

[Remember] the covenant of the Highest, and wink
at ignorance. *Sinfulness
of Strife*

—*—

Abstain from strife, and thou shalt diminish thy sins :
For a furious man will kindle strife.
A sinful man disquieteth friends, 5
And maketh debate among them that be at peace.
As the matter of the fire is, so it burneth ;
And as a man's strength is, so is his wrath ;
And according to his riches his anger riseth ;
And the stronger they are which contend, 10
The more they will be inflamed.
An hasty contention kindleth a fire :
And an hasty fighting sheddeth blood.
If thou blow the spark, it shall burn :
If thou spit upon it, it shall be quenched : 15
And both these come out of thy mouth.

—*—

Curse the whisperer and doubletongued :
For such have destroyed many that were at peace :
A backbiting tongue hath disquieted many,
And driven them from nation to nation : 20 X
Strong cities hath it pulled down,
And overthrown the houses of great men.
A backbiting tongue hath cast out virtuous women,
And deprived them of their labours.
Whoso hearkeneth unto it shall never find rest, 25
And never dwell quietly.
The stroke of the whip maketh marks in the flesh :

Carefulness But the stroke of the tongue breaketh the bones.
in Speech Many have fallen by the edge of the sword :
 But not so many as have fallen by the tongue. ✓
 Well is he that is defended from it,
 5 And hath not passed through the venom thereof ;
 Who hath not drawn the yoke thereof,
 Nor hath been bound in her bands.
 For the yoke thereof is a yoke of iron,
 And the bands thereof are bands of brass.
 10 The death thereof is an evil death,
 The grave were better than it.
 It shall not have rule over them that fear God,
 Neither shall they be burned with the flame thereof.
 Such as forsake the Lord shall fall into it ;
 15 And it shall burn in them,
 And not be quenched ;
 It shall be sent upon them as a lion,
 And devour them as a leopard.
 Look that thou hedge thy possession about with
 20 thorns,
 And bind up thy silver and gold,
 And weigh thy words in a balance,
 And make a door and bar for thy mouth.
 Beware thou slide not by it,
 25 Lest thou fall before him that lieth in wait.
 * He that is merciful will lend unto his neighbour ;
 And he that strengtheneth his hand keepeth the
 commandments.
 Lend to thy neighbour in time of his need,

And pay thou thy neighbour again in due season. *The Merciful shall*
 Keep thy word, and deal faithfully with him, *receive*
 And thou shalt always find the thing that is necessary *Mercy*
 for thee.
 Many, when a thing was lent them, reckoned it to 5
 be found,
 And put them to trouble that helped them.
 Till he hath received, he will kiss a man's hand;
 And for his neighbour's money he will speak sub-
 missly : 10
 But when he should repay, he will prolong the time,
 And return words of grief, and complain of the
 time.
 If he prevail, he shall hardly receive the half,
 And he will count as if he had found it : 15
 If not, he hath deprived him of his money,
 And he hath gotten him an enemy without cause :
 He payeth him with cursings and railings ;
 And for honour he will pay him disgrace.
 Many therefore have refused to lend for other men's 20
 ill dealing, fearing to be defrauded.
 Yet have thou patience with a man in poor estate,
 And delay not to shew him mercy.
 Help the poor for the commandment's sake,
 And turn him not away because of his poverty. 25
 Lose thy money for thy brother and thy friend,
 And let it not rust under a stone to be lost.
 Lay up thy treasure according to the commandments
 of the most High,

The Evils And it shall bring thee more profit than gold.
of Surety- Shut up alms in thy storehouses :
ship And it shall deliver thee from all affliction.
 It shall fight for thee against thine enemies
 5 Better than a mighty shield and strong spear.

—*—

An honest man is surety for his neighbour :
 But he that is impudent will forsake him.
 Forget not the friendship of thy surety,
 For he hath given his life for thee.
 10 A sinner will overthrow the good estate of his
 surety :
 And he that is of an unthankful mind will leave him
 [in danger] that delivered him.
 Suretiship hath undone many of good estate,
 15 And shaken them as a wave of the sea :
 Mighty men hath it driven from their houses,
 So that they wandered among strange nations.
 A wicked man transgressing the commandments of
 the Lord shall fall into suretiship :
 20 And he that undertaketh and followeth other men's
 business for gain shall fall into suits.
 Help thy neighbour according to thy power,
 And beware that thou thyself fall not into the same.

—*—

The chief thing for life is water, and bread,
 25 And clothing, and an house to cover shame.
 Better is the life of a poor man in a mean cottage,
 Than delicate fare in another man's house.

Be it little or much, hold thee contented,
 That thou hear not the reproach of thy house.
 For it is a miserable life to go from house to house : *Content-*
 For where thou art a stranger, thou darrest not open *ment is*
 thy mouth. *Great Gain*

Thou shalt entertain, and feast, and have no thanks :
 Moreover thou shalt hear bitter words :
 Come, thou stranger, and furnish a table,
 And feed me of that thou hast ready.
 Give place, thou stranger, to an honourable man ; 10
 My brother cometh to be lodged, and I have need of
 mine house.

These things are grievous to a man of understanding ;
 The upbraiding of houseroom, and reproaching of the
 lender. 15

* He that loveth his son causeth him oft to feel the
 rod,

That he may have joy of him in the end.
 He that chastiseth his son shall have joy in him,
 And shall rejoice of him among his acquaintance. 20
 He that teacheth his son grieveth the enemy :
 And before his friends he shall rejoice of him.
 Though his father die, yet he is as though he were
 not dead : ✓

For he hath left one behind him that is like himself. 25
 While he lived, he saw and rejoiced in him :
 And when he died, he was not sorrowful.
 He left behind him an avenger against his enemies,
 And one that shall requite kindness to his friends.

Train up the Child He that maketh too much of his son shall bind up his wounds;

And his bowels will be troubled at every cry.

An horse not broken becometh headstrong :

5 And a child left to himself will be wilful.

Cocker thy child, and he shall make thee afraid :

Play with him, and he will bring thee to heaviness.

Laugh not with him, lest thou have sorrow with him,

And lest thou gnash thy teeth in the end.

10 Give him no liberty in his youth, and wink not at his follies.

Bow down his neck while he is young,

And beat him on the sides while he is a child,

Lest he wax stubborn,

15 And be disobedient unto thee,

And so bring sorrow to thine heart.

Chastise thy son, and hold him to labour,

Lest his lewd behaviour be an offence unto thee.

—*—

20 Better is the poor, being sound and strong of constitution,

Than a rich man that is afflicted in his body.

Health and good estate of body are above all gold,

And a strong body above infinite wealth.

There is no riches above a sound body,

25 And no joy above the joy of the heart.

Death is better than a bitter life or continual sickness.

Delicates poured upon a mouth shut up are as messes of meat set upon a grave.

What good doeth the offering unto an idol?
 For neither can it eat nor smell:
 So is he that is persecuted of the Lord.
 He seeth with his eyes and groaneth,
 As an eunuch that embraceth a virgin and sigheth. 5

*Sorrow not
 over much*

—*—

Give not over thy mind to heaviness,
 And afflict not thyself in thine own counsel.
 The gladness of the heart is the life of man,
 And the joyfulness of a man prolongeth his days.
 Love thine own soul, and comfort thy heart, 10
 Remove sorrow far from thee:
 For sorrow hath killed many, and there is no profit
 therein.

Envy and wrath shorten the life,
 And carefulness bringeth age before the time. 15
 A cheerful and good heart will have a care of his
 meat and diet.

* Watching for riches consumeth the flesh,
 And the care thereof driveth away sleep.
 Watching care will not let a man slumber, 20
 As a sore disease breaketh sleep.

—*—

The rich hath great labour in gathering riches
 together;
 And when he resteth, he is filled with his delicates.
 The poor laboureth in his poor estate; 25
 And when he leaveth off, he is still needy.
 He that loveth gold shall not be justified,

Judge thy Neighbour as thyself And he that followeth corruption shall have enough thereof.

Gold hath been the ruin of many,
And their destruction was present.

5 It is a stumblingblock unto them that sacrifice unto it,

And every fool shall be taken therewith.

Blessed is the rich that is found without blemish,
And hath not gone after gold.

10 Who is he? and we will call him blessed: for wonderful things hath he done among his people.

Who hath been tried thereby, and found perfect?
Then let him glory.

Who might offend, and hath not offended?

15 Or done evil, and hath not done it?

His goods shall be established, and the congregation shall declare his alms.

If thou sit at a bountiful table, be not greedy upon it,
And say not, There is much meat on it.

20 Remember that a wicked eye is an evil thing:
And what is created more wicked than an eye?
Therefore it weepeth upon every occasion.

Stretch not thine hand whithersoever it looketh,
And thrust it not with him into the dish.

25 Judge of thy neighbour by thyself:

And be discreet in every point.

Eat, as it becometh a man, those things which are set before thee;

And devour not, lest thou be hated.

Leave off first for manners' sake ;
 And be not unsatiable, lest thou offend.
 When thou sittest among many,
 Reach not thine hand out first of all.

*Precepts
 against
 Gluttony*

—*—

A very little is sufficient for a man well nurtured, 5
 And he fetcheth not his wind short upon his bed.
 Sound sleep cometh of moderate eating :
 He riseth early, and his wits are with him :
 But the pain of watching, and choler,
 And pangs of the belly, are with an unsatiable man. 10
 And if thou hast been forced to eat,
 Arise, go forth, vomit, and thou shalt have rest.
 My son, hear me, and despise me not,
 And at the last thou shalt find as I told thee :
 In all thy works be quick, 15
 So shall there no sickness come unto thee.

—*—

Whoso is liberal of his meat, men shall speak well
 of him ;
 And the report of his good housekeeping will be
 believed. 20
 But against him that is a niggard of his meat the
 whole city shall murmur ;
 And the testimonies of his niggardness shall not be
 doubted of.

—*—

Shew not thy valiantness in wine ; 25
 For wine hath destroyed many.

- Precepts* The furnace proveth the edge by dipping :
against So doth wine the hearts of the proud by drunkenness.
Wine- Wine is as good as life to a man, if it be drunk
bibbing moderately :
- 5 What life is then to a man that is without wine ?
 For it was made to make men glad.
 Wine measurably drunk and in season
 Bringeth gladness of the heart, and cheerfulness of
 the mind :
- 10 But wine drunken with excess maketh bitterness of
 the mind, with brawling and quarrelling.
 Drunkenness increaseth the rage of a fool till he
 offend :
- It diminisheth strength, and maketh wounds.

—*—

- 15 Rebuke not thy neighbour at the wine,
 And despise him not in his mirth :
 Give him no despiteful words,
 And press not upon him with urging him [to drink.]
 * If thou be made the master [of a feast,]
- 20 Lift not thyself up,
 But be among them as one of the rest ;
 Take diligent care for them, and so sit down.
 And when thou hast done all thy office, take thy
 place, that thou mayest be merry with them, and
 25 receive a crown for thy well ordering of the feast.

—*—

Speak, thou that art the elder, for it becometh thee,
 but with sound judgment ; and hinder not musick.

Pour not out words where there is a musician, and *Brevity in*
shew not forth wisdom out of time. *Speech*

A concert of musick in a banquet of wine is as a *commended*
signet of carbuncle set in gold.

As a signet of an emerald set in a work of 5
gold, so is the melody of musick with pleasant
wine.

—*—

Speak, young man, if there be need of thee : and
yet scarcely when thou art twice asked.

Let thy speech be short, comprehending much in 10
few words ; be as one that knoweth and yet holdeth
his tongue.

If thou be among great men, make not thyself
equal with them ; and when ancient men are in
place, use not many words.

Before the thunder goeth lightning ; and before a 15
shamefaced man shall go favour.

Rise up betimes, and be not the last ; but get thee
home without delay.

There take thy pastime, and do what thou wilt : 20
but sin not by proud speech.

And for these things bless him that made thee,
and hath replenished thee with his good things.

—*—

Whoso feareth the Lord will receive his discipline ;
and they that seek him early shall find favour.

He that seeketh the law shall be filled therewith : 25
but the hypocrite will be offended thereat.

Do nothing They that fear the Lord shall find judgment, and
without shall kindle justice as a light.

Advice A sinful man will not be reproved, but findeth an
 excuse according to his will.



5 A man of counsel will be considerate; but a
 strange and proud man is not daunted with fear,
 even when of himself he hath done without
 counsel.

Do nothing without advice; and when thou hast
 10 once done, repent not.

Go not in a way wherein thou mayest fall, and
 stumble not among the stones.

Be not confident in a plain way.

And beware of thine own children.

15 In every good work trust thy own soul; for this
 is the keeping of the commandments.



He that believeth in the Lord taketh heed to the
 commandment; and he that trusteth in him shall
 fare never the worse.

20 * There shall no evil happen unto him

That feareth the Lord; but in temptation even again
 he will deliver him.

A wise man hateth not the law;

But he that is an hypocrite therein is as a ship in a
 25 storm.

A man of understanding trusteth in the law;

And the law is faithful unto him, as an oracle.

Prepare what to say, and so thou shalt be heard : *Speak not*
 And bind up instruction, and then make answer. *thought-*
 The heart of the foolish is like a cartwheel ; *lessly*
 And his thoughts are like a rolling axletree.
 A stallion horse is as a mocking friend, he neigheth 5
 under every one that sitteth upon him.

—*—

Why doth one day excel another,
 When as all the light of every day in the year is
 of the sun?
 By the knowledge of the Lord they were dis- 10
 tinguished :
 And he altered seasons and feasts.
 Some of them hath he made high days, and hallowed
them,
 And some of them hath he made ordinary days. 15
 And all men are from the ground,
 And Adam was created of earth.
 In much knowledge the Lord hath divided them,
 And made their ways diverse.
 Some of them hath he blessed and exalted, 20
 And some of them hath he sanctified, and set near
 himself :
 But some of them hath he cursed and brought low,
 And turned out of their places.
 As the clay is in the potter's hand, to fashion it at 25
 his pleasure :
 So man is in the hand of him that made him,
 To render to them as liketh him best.

God blesseth Good is set against evil,
the Good And life against death :
 So is the godly against the sinner, and the sinner
 against the godly.
 5 So look upon all the works of the most High ; and
 there are two and two, one against another.

—*—

I awaked up last of all,
 As one that gathereth after the grape-gatherers :
 By the blessing of the Lord I profited,
 10 And filled my winepress like a gatherer of grapes.
 Consider that I laboured not for myself only,
 But for all them that seek learning.
 Hear me, O ye great men of the people,
 And hearken with your ears, ye rulers of the con-
 15 gregation.

—*—

Give not thy son and wife, thy brother and friend,
 Power over thee while thou livest,
 And give not thy goods to another :
 Lest it repent thee, and thou intreat for the same again.
 20 As long as thou livest and hast breath in thee,
 Give not thyself over to any.
 For better it is that thy children should seek to thee,
 Than that thou shouldest stand to their courtesy.
 In all thy works keep to thyself the preeminence ;
 25 Leave not a stain in thine honour.
 At the time when thou shalt end thy days,
 And finish thy life, distribute thine inheritance.

Fodder, a wand, and burdens, *are* for the ass ; *Idleness*
 And bread, correction, and work, for a servant. *tendeth to*
 If thou set thy servant to labour, thou shalt find *Evil*

rest :

But if thou let him go idle, he shall seek liberty. 5

A yoke and a collar do bow the neck :

So are tortures and torments for an evil servant.

Send him to labour, that he be not idle ;

For idleness teacheth much evil.

Set him to work, as is fit for him : 10

If he be not obedient, put on more heavy fetters.

But be not excessive toward any ;

And without discretion do nothing.

If thou have a servant, let him be unto thee as thyself,

Because thou hast bought him with a price. 15

If thou have a servant, entreat him as a brother :

For thou hast need of him, as of thine own soul :

If thou entreat him evil, and he run from thee,

Which way wilt thou go to seek him ?

* The hopes of a man void of understanding are vain 20
 and false :

And dreams lift up fools.

Whoso regardeth dreams is like him that catcheth at
 a shadow,

And followeth after the wind. 25

The vision of dreams is the resemblance of one thing
 to another,

Even as the likeness of a face to a face.

Of an unclean thing what can be cleansed ?

The Lord And from that thing which is false what truth can
loveth the come ?

Righteous Divinations, and soothsayings, and dreams, are vain :
And the heart fancieth, as a woman's heart in travail.

5 If they be not sent from the most High in thy
visitation,

Set not thy heart upon them.

For dreams have deceived many,

And they have failed that put their trust in them.

10 The law shall be found perfect without lies :

And wisdom is perfection to a faithful mouth.

—*—

A man that hath travelled knoweth many things ;

And he that hath much experience will declare
wisdom.

15 He that hath no experience knoweth little :

But he that hath travelled is full of prudence.

When I travelled, I saw many things ;

And I understand more than I can express.

I was oftentimes in danger of death :

20 Yet I was delivered because of these things.

The spirit of those that fear the Lord shall live ;

For their hope is in him that saveth them.

Whoso feareth the Lord shall not fear nor be afraid ;

For he is his hope.

25 Blessed is the soul of him that feareth the Lord :

To whom doth he look ? and who is his strength ?

For the eyes of the Lord are upon them that love
him,

He is their mighty protection and strong stay, *but the*
 A defence from heat, and a cover from the sun at *Gifts of the*
 noon, *Unjust are*
 A preservation from stumbling, and an help from *contemned*
 falling. 5
 He raiseth up the soul, and lighteneth the eyes :
 He giveth health, life, and blessing.

—*—

He that sacrificeth of a thing wrongfully gotten, his
 offering is ridiculous ;
 And the gifts of unjust men are not accepted. 10
 The most High is not pleased with the offerings of
 the wicked ;
 Neither is he pacified for sin by the multitude of
 sacrifices.
 Whoso bringeth an offering of the goods of the poor 15
 Doeth as one that killeth the son before his father's
 eyes.
 The bread of the needy is their life
 He that defraudeth him thereof is a man of blood.
 He that taketh away his neighbour's living slayeth him ; 20
 And he that defraudeth the labourer of his hire is a
 bloodshedder.
 When one buildeth, and another pulleth down,
 What profit have they then but labour ?
 When one prayeth, and another curseth, 25
 Whose voice will the Lord hear ?
 He that washeth himself after the touching of a
 dead body,

Give to the Lord as He hath given If he touch it again, what availeth his washing ?
So is it with a man that fasteth for his sins, and
goeth again, and doeth the same :

Who will hear his prayer ?

5 Or what doth his humbling profit him ?

* He that keepeth the law bringeth offerings enough :
He that taketh heed to the commandment offereth a
peace offering.

He that requiteth a good turn offereth fine flour ;

10 And he that giveth alms sacrificeth praise.

To depart from wickedness is a thing pleasing to the
Lord ;

And to forsake unrighteousness is a propitiation.

Thou shalt not appear empty before the Lord.

15 For all these things [are to be done] because of the
commandment.

The offering of the righteous maketh the altar
fat,

20 And the sweet savour thereof is before the most
High.

The sacrifice of a just man is acceptable,

And the memorial thereof shall never be forgotten.

Give the Lord his honour with a good eye,

And diminish not the firstfruits of thine hands.

25 In all thy gifts shew a cheerful countenance,

And dedicate thy tithes with gladness.

Give unto the most High according as he hath
enriched thee ;

And as thou hast gotten, give with a cheerful eye.

For the Lord recompenseth,
And will give thee seven times as much.

*God re-
specteth not
Persons* ✓

—*—

Do not think to corrupt with gifts; for such he will
not receive :

And trust not to unrighteous sacrifices ; 5

For the Lord is judge,

And with him is no respect of persons.

He will not accept any person against a poor man,

But will hear the prayer of the oppressed.

He will not despise the supplication of the fatherless ; 10

Nor the widow, when she poureth out her complaint.

Do not the tears run down the widow's cheeks ?

And is not her cry against him that causeth them
to fall ?

He that serveth the Lord shall be accepted with 15
favour,

And his prayer shall reach unto the clouds.

The prayer of the humble pierceth the clouds :

And till it come nigh, he will not be comforted ;

And will not depart, till the most High shall behold 20

To judge righteously, and execute judgment.

For the Lord will not be slack, neither will the

Mighty be patient toward them,

Till he have smitten in sunder the loins of the un-
merciful, 25

And repayed vengeance to the heathen ;

Till he have taken away the multitude of the proud,

And broken the sceptre of the unrighteous ;

Mercy Till he have rendered to every man according to his
seasonable deeds,
in Affliction And to the works of men according to their devices ;
 Till he have judged the cause of his people,
 5 And made them to rejoice in his mercy.
 Mercy is seasonable in the time of affliction,
 As clouds of rain in the time of drought.
 * Have mercy upon us, O Lord God of all, and
 behold us :
 10 And send thy fear upon all the nations that seek not
 after thee.
 Lift up thy hand against the strange nations,
 And let them see thy power.
 As thou wast sanctified in us before them :
 15 So be thou magnified among them before us.
 And let them know thee, as we have known thee,
 That there is no God but only thou, O God.
 Shew new signs, and make other strange wonders :
 Glorify thy hand and thy right arm, that they may
 20 set forth thy wondrous works.
 Raise up indignation, and pour out wrath :
 Take away the adversary, and destroy the enemy.
 Make the time short, remember the covenant,
 And let them declare thy wonderful works.
 25 Let him that escapeth be consumed by the rage of
 the fire ;
 And let them perish that oppress the people.
 Smite in sunder the heads of the rulers of the heathen,
 That say, There is none other but we.

Gather all the tribes of Jacob together, *God*
 And inherit thou them, as from the beginning. *heareth*
 O Lord, have mercy upon the people that is called *His*
 by thy name, *Servants*
 And upon Israel, whom thou hast named thy firstborn. 5
 O be merciful unto Jerusalem,
 Thy holy city, the place of thy rest.
 Fill Sion with thine unspeakable oracles,
 And thy people with thy glory.
 Give testimony unto those that thou hast possessed 10
 from the beginning,
 And raise up prophets that have been in thy name.
 Reward them that wait for thee,
 And let thy prophets be found faithful.
 O Lord, hear the prayer of thy servants, 15
 According to the blessing of Aaron over thy people,
 That all they which dwell upon the earth may know
 That thou art the Lord, the eternal God.

—●—

The belly devoureth all meats,
 Yet is one meat better than another. 20
 As the palate tastest divers kinds of venison :
 So doth an heart of understanding false speeches.
 A froward heart causeth heaviness :
 But a man of experience will recompense him.
 A woman will receive every man, 25
 Yet is one daughter better than another.
 The beauty of a woman cheereth the countenance,
 And a man loveth nothing better.

A Wicked If there be kindness, meekness, and comfort, in her
Imagina- tongue,
tion be- Then is not her husband like other men.
getteth *Sin* He that getteth a wife beginneth a possession,
 5 A help like unto himself, and a pillar of rest.
 Where no hedge is, there the possession is spoiled :
 And he that hath no wife will wander up and down
 mourning.
 Who will trust a thief well appointed,
 10 That skippeth from city to city ?
 So [who will believe] a man that hath no house, and
 lodgeth wheresoever the night taketh him ?
 * Every friend saith, I am his friend also :
 But there is a friend, which is only a friend in name.
 15 Is it not a grief unto death, when a companion and
 friend is turned to an enemy ?
 O wicked imagination, whence camest thou in
 To cover the earth with deceit ?
 There is a companion, which rejoiceth in the
 20 prosperity of a friend,
 But in the time of trouble will be against him.
 There is a companion, which helpeth his friend for
 the belly,
 And taketh up the buckler against the enemy.
 25 Forget not thy friend in thy mind,
 And be not unmindful of him in thy riches.

—*—

Every counsellor extolleth counsel ;
 But there is some that counselleth for himself.

Beware of a counsellor, and know before what need *Consult*
 he hath; *not with*
 For he will counsel for himself; *Sinners*
 Lest he cast the lot upon thee,
 And say unto thee, Thy way is good: and afterward 5
 he stand on the other side, to see what shall befall
 thee.

Consult not with one that suspecteth thee:
 And hide thy counsel from such as envy thee.
 Neither consult with a woman touching her of whom 10
 she is jealous;
 Neither with a coward in matters of war;
 Nor with a merchant concerning exchange;
 Nor with a buyer of selling;
 Nor with an envious man of thankfulness; 15
 Nor with an unmerciful man touching kindness;
 Nor with the slothful for any work;
 Nor with an hireling for a year of finishing work;
 Nor with an idle servant of much business:
 Hearken not unto these in any matter of counsel. 20
 But be continually with a godly man,
 Whom thou knowest to keep the commandments of
 the Lord,
 Whose mind is according to thy mind,
 And will sorrow with thee, if thou shalt miscarry. 25
 And let the counsel of thine own heart stand:
 For there is no man more faithful unto thee than it.
 For a man's mind is sometime wont to tell him more
 Than seven watchmen, that sit above in an high tower.

Let Reason And above all this pray to the most High,
direct your That he will direct thy way in truth.
Goings

—*—

- Let reason go before every enterprize,
 And counsel before every action.
- 5 The countenance is a sign of changing of the heart.
 Four manner of things appear :
 Good and evil, life and death :
 But the tongue ruleth over them continually.
 There is one that is wise and teacheth many,
- 10 And yet is unprofitable to himself.
 There is one that sheweth wisdom in words, and is hated :
 He shall be destitute of all food.
 For grace is not given him from the Lord ;
 Because he is deprived of all wisdom.
- 15 Another is wise to himself ;
 And the fruits of understanding are commendable in
 his mouth.
 A wise man instructeth his people ;
 And the fruits of his understanding fail not.
- 20 A wise man shall be filled with blessing ;
 And all they that see him shall count him happy.
 The days of the life of man may be numbered :
 But the days of Israel are innumerable.
 A wise man shall inherit glory among his people,
- 25 And his name shall be perpetual.

—*—

My son, prove thy soul in thy life,
 And see what is evil for it, and give not that unto it.

For all things are not profitable for all men,
 Neither hath every soul pleasure in every thing.
 Be not unsatiabie in any dainty thing,
 Nor too greedy upon meats :

*A Good
 Physician
 commended*

For excess of meats bringeth sickness,
 And surfeiting will turn into choler.

5

By surfeiting have many perished ;
 But he that taketh heed prolongeth his life.

* Honour a physician with the honour due unto him
 for the uses which ye may have of him :

10

For the Lord hath created him.

For of the most High cometh healing,
 And he shall receive honour of the king.

The skill of the physician shall lift up his head :

And in the sight of great men he shall be in admiration. 15

The Lord hath created medicines out of the earth ;
 And he that is wise will not abhor them.

Was not the water made sweet with wood,
 That the virtue thereof might be known ?

And he hath given men skill,

20

That he might be honoured in his marvellous works.

With such doth he heal [men,]

And taketh away their pains.

Of such doth the apothecary make a confection ;

And of his works there is no end ;

25

And from him is peace over all the earth.

—*—

My son, in thy sickness be not negligent :

But pray unto the Lord, and he will make thee whole.

- Sorrow for the Dead* Leave off from sin, and order thine hands aright,
 And cleanse thy heart from all wickedness.
 Give a sweet savour, and a memorial of fine flour;
 And make a fat offering, as not being.
- 5 Then give place to the physician,
 For the Lord hath created him :
 Let him not go from thee, for thou hast need of him.
 There is a time when in their hands there is good
 success.
- 10 For they shall also pray unto the Lord,
 That he would prosper that, which they give for ease
 and remedy to prolong life.
 He that sinneth before his Maker,
 Let him fall into the hand of the physician.
- *—
- 15 My son, let tears fall down over the dead,
 And begin to lament, as if thou hadst suffered great
 harm thyself ;
 And then cover his body according to the custom,
 And neglect not his burial.
- 20 Weep bitterly, and make great moan, and use lamenta-
 tion,
 As he is worthy, and that a day or two,
 Lest thou be evil spoken of :
 And then comfort thyself for thy heaviness.
- 25 For of heaviness cometh death,
 And the heaviness of the heart breaketh strength.
 In affliction also sorrow remaineth :
 And the life of the poor is the curse of the heart.

Take no heaviness to heart :
 Drive it away, and remember the last end.
 Forget it not, for there is no turning again :
 Thou shalt not do him good, but hurt thyself.
 Remember my judgment : for thine also shall be so ; 5
 Yesterday for me, and to day for thee.
 When the dead is at rest, let his remembrance rest ;
 And be comforted for him, when his spirit is departed
 from him.

*but not to
 thy Hurt*

—*—

The wisdom of a learned man cometh by opportunity 10
 of leisure :

And he that hath little business shall become wise.
 How can he get wisdom that holdeth the plough,
 And that glorieth in the goad,
 That driveth oxen, and is occupied in their labours, 15
 And whose talk is of bullocks ?
 He giveth his mind to make furrows ;
 And is diligent to give the kine fodder.
 So every carpenter and workmaster,
 That laboureth night and day : 20
 And they that cut and grave seals,
 And are diligent to make great variety,
 And give themselves to counterfeit imagery,
 And watch to finish a work :
 The smith also sitting by the anvil, 25
 And considering the iron work,
 The vapour of the fire wasteth his flesh,
 And he fighteth with the heat of the furnace :

Necessity The noise of the hammer and the anvil is ever in his
for Just ears,

Judgment And his eyes look still upon the pattern of the thing
 that he maketh ;

- 5 He setteth his mind to finish his work,
 And watcheth to polish it perfectly :
 So doth the potter sitting at his work,
 And turning the wheel about with his feet,
 Who is always carefully set at his work,
 10 And maketh all his work by number ;
 He fashioneth the clay with his arm,
 And boweth down his strength before his feet ;
 He applieth himself to lead it over ;
 And he is diligent to make clean the furnace :

—*—

- 15 All these trust to their hands :
 And every one is wise in his work.
 Without these cannot a city be inhabited :
 And they shall not dwell where they will, nor go up
 and down :
 20 They shall not be sought for in publick counsel,
 Nor sit high in the congregation :
 They shall not sit on the judges' seat,
 Nor understand the sentence of judgment :
 They cannot declare justice and judgment ;
 25 And they shall not be found where parables are
 spoken.
 But they will maintain the state of the world,
 And [all] their desire is in the work of their craft.

* But he that giveth his mind to the law of the most High,
 And is occupied in the meditation thereof,
 Will seek out the wisdom of all the ancients, and be occupied in prophecies. *Meditation on God's Law commended*
 5

He will keep the sayings of the renowned men :
 And where subtil parables are, he will be there also.
 He will seek out the secrets of grave sentences,
 And be conversant in dark parables.
 He shall serve among great men, 10
 And appear before princes :
 He will travel through strange countries ;
 For he hath tried the good and the evil among men.
 He will give his heart to resort early to the Lord
 that made him, 15
 And will pray before the most High,
 And will open his mouth in prayer,
 And make supplication for his sins.

—*—

When the great Lord will,
 He shall be filled with the spirit of understanding : 20
 He shall pour out wise sentences,
 And give thanks unto the Lord in his prayer.
 He shall direct his counsel and knowledge,
 And in his secrets shall he meditate.
 He shall shew forth that which he hath learned, 25
 And shall glory in the law of the covenant of the
 Lord.
 Many shall commend his understanding ;

Bless the Lord in all His Works And so long as the world endureth, it shall not be blotted out ;
 His memorial shall not depart away,
 And his name shall live from generation to generation.
 5 Nations shall shew forth his wisdom,
 And the congregation shall declare his praise.
 If he die, he shall leave a greater name than a thousand:
 And if he live, he shall increase it.

—*—

Yet have I more to say, which I have thought upon ;
 10 For I am filled as the moon at the full.
 Hearken unto me, ye holy children,
 And bud forth as a rose growing by the brook of the
 field :
 And give ye a sweet savour as frankincense,
 15 And flourish as a lily,
 Send forth a smell, and sing a song of praise,
 Bless the Lord in all his works.
 Magnify his name,
 And shew forth his praise
 20 With the songs of your lips, and with harps,
 And in praising him ye shall say after this manner :

—*—

All the works of the Lord are exceeding good,
 And whatsoever he commandeth shall be *accomplished*
 in due season.
 25 And none may say, What is this? wherefore is that?
 For at time convenient they shall all be sought out :
 At his commandment the waters stood as an heap,

And at the words of his mouth the receptacles of *The Lord*
waters. *seeth the*

At his commandment is done whatsoever pleaseth him; *Works of*
And none can hinder, when he will save. *all*

The works of all flesh are before him, 5

And nothing can be hid from his eyes.

He seeth from everlasting to everlasting;

And there is nothing wonderful before him.

A man need not to say, What is this? wherefore is that?

For he hath made all things for their uses. 10

—*—

His blessing covered the dry land as a river,

And watered it as a flood.

As he hath turned the waters into saltness:

So shall the heathen inherit his wrath.

As his ways are plain unto the holy; 15

So are they stumblingblocks unto the wicked.

For the good are good things created from the
beginning:

So evil things for sinners.

The principal things for the whole use of man's life 20

Are water, fire, iron, and salt, flour of wheat,

Honey, milk, and the blood of the grape, and oil,
and clothing.

All these things are for good to the godly:

So to the sinners they are turned into evil. 25

—*—

There be spirits that are created for vengeance,

Which in their fury lay on sore strokes;

All the Works of God are Good
 In the time of destruction they pour out their force,
 And appease the wrath of him that made them.
 Fire, and hail, and famine, and death,
 All these were created for vengeance ;
 5 Teeth of wild beasts, and scorpions, serpents,
 And the sword, punishing the wicked to destruction.
 They shall rejoice in his commandment,
 And they shall be ready upon earth, when need is ;
 And when their time is come, they shall not trans-
 10 gress his word.



Therefore from the beginning I was resolved,
 And thought upon these things, and have left them
 in writing.
 All the works of the Lord are good :
 15 And he will give every needful thing in due season.
 So that a man cannot say, This is worse than that :
 For in time they shall all be well approved.
 And therefore praise ye the Lord with the whole
 heart and mouth,
 20 And bless the name of the Lord.
 * Great travail is created for every man,
 And an heavy yoke is upon the sons of Adam,
 From the day that they go out of their mother's
 womb,
 25 Till the day that they return to the mother of all
 things.
 Their imagination of things to come, and the day of
 death,

[Trouble] their thoughts, and [cause] fear of *Sleep is the*
heart; *Restorer*
From him that sitteth on a throne of glory, *of the Soul*
Unto him that is humbled in earth and ashes;
From him that weareth purple and a crown, 5
Unto *him that is clothed with a linen* frock.
Wrath, and envy, trouble, and unquietness,
Fear of death, and anger, and strife,
And in the time of rest upon his bed
His night sleep, do change his knowledge. 10
A little or nothing is his rest,
And afterward he is in his sleep, as in a day of keep-
ing watch,
Troubled in the vision of his heart,
As if he were escaped out of a battle. 15
When all is safe, he awaketh,
And marvelleth that the fear was nothing.

—*—

[Such things happen] unto all flesh, both man and
beast,
And that is sevenfold more upon sinners. 20
Death, and bloodshed, strife, and sword,
Calamities, famine, tribulation, and the scourge;
These things are created for the wicked,
And for their sakes came the flood.
All things that are of the earth shall turn to the earth 25
again:
And that which is of the waters doth return into the
sea.

Mercy All bribery and injustice shall be blotted out :
endureth But true dealing shall endure for ever.
for ever The goods of the unjust shall be dried up like a
 river,
 5 And shall vanish with noise, like a great thunder in
 rain.



While he openeth his hand he shall rejoice :
 So shall transgressors come to nought.
 The children of the ungodly shall not bring forth
 10 many branches :
 But are as unclean roots upon a hard rock.
 The weed growing upon every water and bank of a
 river
 Shall be pulled up before all grass.
 15 Bountifulness is as a most fruitful garden,
 And mercifulness endureth for ever.



To labour, and to be content with that a man hath,
 is a sweet life :
 But he that findeth a treasure is above them both.
 20 Children and the building of a city continue a man's
 name :
 But a blameless wife is counted above them both.
 Wine and musick rejoice the heart :
 But the love of wisdom is above them both.
 25 The pipe and the psaltery make sweet melody :
 But a pleasant tongue is above them both.
 Thine eye desireth favour and beauty :

But more than both corn while it is green.
 A friend and companion never meet amiss :
 But above both is a wife with her husband.
 Brethren and help are against time of trouble :
 But alms shall deliver more than them both. 5
 Gold and silver make the foot stand sure :
 But counsel is esteemed above them both.
 Riches and strength lift up the heart :
 But the fear of the Lord is above them both :
 There is no want in the fear of the Lord, 10
 And it needeth not to seek help.
 The fear of the Lord is a fruitful garden,
 And covereth him above all glory.

—*—

My son, lead not a beggar's life ;
 For better it is to die than to beg. 15
 The life of him that dependeth on another man's table
 Is not to be counted for a life ;
 For he polluteth himself with other men's meat :
 But a wise man well nurtured will beware thereof.
 Begging is sweet in the mouth of the shameless : 20
 But in his belly there shall burn a fire.

* O death, how bitter is the remembrance of thee
 to a man that liveth at rest in his possessions,
 Unto the man that hath nothing to vex him, and
 that hath prosperity in all things : yea, 25
 Unto him that is yet able to receive meat !
 O death, acceptable is thy sentence unto the needy,
 and unto him whose strength faileth,

*It is Better
 to Die than
 Beg*

Woe to the That is now in the last age, and is vexed with all
Ungodly things,
 And to him that despaireth, and hath lost patience !
 Fear not the sentence of death,
 5 Remember them that have been before thee, and that
 come after ;
 For this is the sentence of the Lord over all flesh.
 And why art thou against the pleasure of the most
 High ?
 10 There is no inquisition in the grave,
 Whether thou have lived ten, or an hundred, or a
 thousand years.



The children of sinners are abominable children,
 And they that are conversant in the dwelling of the
 15 ungodly.
 The inheritance of sinners' children shall perish,
 And their posterity shall have a perpetual reproach.
 The children will complain of an ungodly father,
 Because they shall be reproached for his sake.
 20 Woe be unto you, ungodly men,
 Which have forsaken the law of the most high
 God !
 For if ye increase, it shall be to your destruction :
 And if ye be born, ye shall be born to a curse :
 25 And if ye die, a curse shall be your portion.
 All that are of the earth shall turn to earth again :
 So the ungodly shall go from a curse to destruc-
 tion.

The mourning of men is about their bodies : *Hate Impurity in*
 But an ill name of sinners shall be blotted out. *Thought*
 Have regard to thy name ; *Thought*
 For that shall continue with thee above a thousand *& Deed*
 great treasures of gold. 5

A good life hath but few days :
 But a good name endureth for ever.
 My children, keep discipline in peace :
 For wisdom that is hid, and a treasure that is not
 seen, 10

What profit is in them both ?
 A man that hideth his foolishness
 Is better than a man that hideth his wisdom.
 Therefore be shamefaced according to my word :
 For it is not good to retain all shamefacedness ; 15
 Neither is it altogether approved in every thing.

—*—

Be ashamed of whoredom before father and mother :
 And of a lie before a prince and a mighty man ;
 Of an offence before a judge and ruler ;
 Of iniquity before a congregation and people ; 20
 Of unjust dealing before thy partner and friend ;
 And of theft in regard of the place where thou
 sojournest,
 And in regard of the truth of God and his
 covenant ; 25

And to lean with thine elbow upon the meat ;
 And of scorning to give and take ;
 And of silence before them that salute thee ;

- Fidelity* ☞ And to look upon an harlot ;
Honesty in And to turn away thy face from thy kinsman ;
Trade Or to take away a portion or a gift ;
 Or to gaze upon another man's wife ;
 5 Or to be overbusy with his maid, and come not
 near her bed ;
 Or of upbraiding speeches before friends ;
 And after thou hast given, upbraid not ;
 Or of iterating and speaking again that which thou
 10 hast heard ;
 And of revealing of secrets.
 So shalt thou be truly shamefaced,
 And find favour before all men.
 * Of these things be not thou ashamed,
 15 And accept no person to sin thereby :
 Of the law of the most High, and his covenant ;
 And of judgment to justify the ungodly ;
 Of reckoning with thy partners and travellers ;
 Or of the gift of the heritage of friends ;
 20 Of exactness of balance and weights ;
 Or of getting much or little ;
 And of merchants' indifferent selling ;
 Of much correction of children ;
 And to make the side of an evil servant to bleed.
 25 Sure keeping is good, where an evil wife is ;
 And shut up, where many hands are.
 Deliver all things in number and weight ;
 And put all in writing that thou givest out, or
 receivest in.

Be not ashamed to inform the unwise and foolish, *Keep*
 And the extreme aged that contendeth with those *Watch over*
 that are young : *Conduct*

Thus shalt thou be truly learned,
 And approved of all men living. 5

The father waketh for the daughter, when no man
 knoweth ;

And the care for her taketh away sleep :
 When she is young, lest she pass away the flower of
 her age ; 10

And being married, lest she should be hated :

In her virginity, lest she should be defiled

And gotten with child in her father's house ;

And having an husband, lest she should misbehave
 herself ; 15

And when she is married, lest she should be barren.

Keep a sure watch over a shameless daughter,

Lest she make thee a laughingstock to thine enemies,

And a byword in the city, and a reproach among the
 people, 20

And make thee ashamed before the multitude.

—*—

Behold not every body's beauty,

And sit not in the midst of women.

For from garments cometh a moth,

And from women wickedness. 25

Better is the churlishness of a man than a courteous
 woman,

A woman, *I say*, which bringeth shame and reproach.

Praise of the Works of the Lord I will now remember the works of the Lord,
And declare the things that I have seen:
In the words of the Lord are his works.

The sun that giveth light looketh upon all things,
5 And the work thereof is full of the glory of the Lord.
The Lord hath not given power to the saints to
declare all his marvellous works,
Which the Almighty Lord firmly settled,
That whatsoever is might be established for his
10 glory.

He seeketh out the deep, and the heart,
And considereth their crafty devices:
For the Lord knoweth all that may be known,
And he beholdeth the signs of the world.
15 He declareth the things that are past, and for to
come,
And revealeth the steps of hidden things.
No thought escapeth him,
Neither any word is hidden from him.
20 He hath garnished the excellent works of his wisdom,
And he is from everlasting to everlasting:
Unto him may nothing be added, neither can he be
diminished,

And he hath no need of any counsellor.
25 Oh how desirable are all his works!
And that a man may see even to a spark.
All these things live and remain for ever for all
uses,
And they are all obedient.

| | |
|--|------------------|
| All things are double one against another : | <i>Magnitude</i> |
| And he hath made nothing imperfect. | <i>of the</i> |
| One thing establisheth the good of another : | <i>Lord's</i> |
| And who shall be filled with beholding his glory ? | <i>Works</i> |
| * The pride of the height, the clear firmament, | 5 |
| The beauty of heaven, with his glorious shew ; | |
| The sun when it appeareth, declaring at his rising a marvellous instrument, | |
| The work of the most High : | |
| At noon it parcheth the country, | 10 |
| And who can abide the burning heat thereof ? | |
| A man blowing a furnace is in works of heat, | |
| But the sun burneth the mountains three times more ; | |
| Breathing out fiery vapours, | |
| And sending forth bright beams, it dimmeth the eyes. 15 | |
| Great is the Lord that made it ; | |
| And at his commandment it runneth hastily. | |

—*—

| | |
|--|----|
| He made the moon also to serve in her season | |
| For a declaration of times, and a sign of the world. | |
| From the moon is the sign of feasts, | 20 |
| A light that decreaseth in her perfection. | |
| The month is called after her name, | |
| Increasing wonderfully in her changing, | |
| Being an instrument of the armies above, | |
| Shining in the firmament of heaven ; | 25 |
| The beauty of heaven, the glory of the stars, | |
| An ornament giving light in the highest places of the Lord. | |

Magnitude At the commandment of the Holy One they will
of the stand in their order,
Lord's And never faint in their watches.
Works Look upon the rainbow, and praise him that made it ;
 5 Very beautiful it is in the brightness thereof.
 It compasseth the heaven about with a glorious circle,
 And the hands of the most High have bended it.

—*—

By his commandment he maketh the snow to fall
 apace,
 10 And sendeth swiftly the lightnings of his judgment.
 Through this the treasures are opened :
 And clouds fly forth as fowls.
 By his great power he maketh the clouds firm,
 And the hailstones are broken small.
 15 At his sight the mountains are shaken,
 And at his will the south wind bloweth.
 The noise of the thunder maketh the earth to tremble :
 So doth the northern storm and the whirlwind :
 As birds flying he scattereth the snow,
 20 And the falling down thereof is as the lighting of
 grasshoppers :
 The eye marvelleth at the beauty of the whiteness
 thereof,
 And the heart is astonished at the raining of it.
 25 The hoarfrost also as salt he poureth on the earth,
 And being congealed, it lieth on the top of sharp
 stakes.
 When the cold north wind bloweth,

And the water is congealed into ice,
 It abideth upon every gathering together of water,
 And clotheth the water as with a breastplate.
 It devoureth the mountains, and burneth the wilder-
 ness,

*Magnitude
 of the
 Lord's
 Works*

5

And consumeth the grass as fire.

A present remedy of all is a mist *coming speedily* :

A dew coming after heat refresheth.

By his counsel he appeaseth the deep,

And planteth islands therein.

10

They that sail on the sea tell of the danger thereof ;

And when we hear it with our ears, we marvel
 thereat.

For therein be strange and wondrous works,

Variety of all kinds of beasts and whales created.

15

By him the end of them hath prosperous success,

And by his word all things consist.

—*—

We may speak much, and yet come short :

Wherefore in sum, he is all.

How shall we be able to magnify him ?

20

For he is great above all his works.

The Lord is terrible and very great,

And marvellous is his power.

When ye glorify the Lord, exalt him as much as
 ye can ;

25

For even yet will he far exceed :

And when ye exalt him, put forth all your strength,

And be not weary ; for ye can never go far enough.

The Praise Who hath seen him, that he might tell us ?
of Famous And who can magnify him as he is ?

Men There are yet hid greater things than these be,
 For we have seen but a few of his works.

5 For the Lord hath made all things ;
 And to the godly hath he given wisdom.

* Let us now praise famous men,
 And our fathers that begat us.

The Lord hath wrought great glory by them
 10 Through his great power from the beginning.
 Such as did bear rule in their kingdoms,
 Men renowned for their power,
 Giving counsel by their understanding,
 And declaring prophecies :

15 Leaders of the people by their counsels,
 And by their knowledge of learning meet for the
 people,

Wise and eloquent in their instructions :
 Such as found out musical tunes,

20 And recited verses in writing :
 Rich men furnished with ability,
 Living peaceably in their habitations :
 All these were honoured in their generations,
 And were the glory of their times.

25 There be of them, that have left a name behind
 them,

That their praises might be reported.

And some there be, which have no memorial ;

Who are perished, as though they had never been ;

And are become as though they had never been *Enoch &*
born; *Abraham*

And their children after them.

But these were merciful men,
Whose righteousness hath not been forgotten. 5

With their seed shall continually remain a good
inheritance,

And their children are within the covenant.

Their seed standeth fast, and their children for
their sakes. 10

Their seed shall remain for ever,

And their glory shall not be blotted out.

Their bodies are buried in peace;

But their name liveth for evermore.

The people will tell of their wisdom, 15

And the congregation will shew forth their praise.

—*—

Enoch pleased the Lord, and was translated,
Being an example of repentance to all generations.

Noah was found perfect and righteous;

In the time of wrath he was taken in exchange [for 20
the world;]

Therefore was he left as a remnant unto the earth,
When the flood came.

An everlasting covenant was made with him,

That all flesh should perish no more by the flood. 25

—*—

Abraham was a great father of many people:

In glory was there none like unto him;

Isaac, Who kept the law of the most High,
Jacob & And was in covenant with him:
Moses He established the covenant in his flesh;
 And when he was proved, he was found faithful.

—*—

5 Therefore he assured him by an oath,
 That he would bless the nations in his seed,
 And that he would multiply him as the dust of the
 earth,
 And exalt his seed as the stars,
 10 And cause them to inherit from sea to sea,
 And from the river unto the utmost part of the land.
 With Isaac did he establish likewise [for Abraham
 his father's sake]
 The blessing of all men, and the covenant,
 15 And made it rest upon the head of Jacob.
 He acknowledged him in his blessing,
 And gave him an heritage,
 And divided his portions;
 Among the twelve tribes did he part them.
 20 * And he brought out of him a merciful man,
 Which found favour in the sight of all flesh,
 Even Moses, beloved of God and men,
 Whose memorial is blessed.
 He made him like to the glorious saints,
 25 And magnified him, so that his enemies stood in fear
 of him.
 By his words he caused the wonders to cease,
 And he made him glorious in the sight of kings,

And gave him a commandment for his people,
 And shewed him part of his glory.
 He sanctified him *in* his faithfulness and meekness,
 And chose him out of all men.
 He made him to hear his voice,
 And brought him into the dark cloud,
 And gave him commandments before his face,
 Even the law of life and knowledge,
 That he might teach Jacob his covenants,
 And Israel his judgments.

*Aaron the
 High Priest*

5

10

—*—

He exalted Aaron, an holy man like unto him,
 Even his brother, of the tribe of Levi.
 An everlasting covenant he made with him,
 And gave him the priesthood among the people ;
 He beautified him with comely ornaments,
 And clothed him with a robe of glory.
 He put upon him perfect glory ;
 And strengthened him with rich garments
 With breeches, with a long robe, and the ephod.
 And he compassed him with pomegranates,
 And with many golden bells round about,
 That as he went there might be a sound,
 And a noise made that might be heard in the temple,
 For a memorial to the children of his people ;
 With an holy garment, with gold, and blue silk, and
 purple, the work of the embroiderer,
 With a breastplate of judgment, and with Urim and
 Thummim ;

15

20

25

Aaron the High Priest With twisted scarlet, the work of the cunning work-
 man,
 With precious stones graven like seals, and set in
 gold, the work of the jeweller,
 5 With a writing engraved for a memorial, after the
 number of the tribes of Israel.
 He set a crown of gold upon the mitre, wherein was
 engraved Holiness,
 An ornament of honour, a costly work,
 10 The desires of the eyes, goodly and beautiful.
 Before him there were none such,
 Neither did ever any stranger put them on,
 But only his children
 And his children's children perpetually.
 15 Their sacrifices shall be wholly consumed
 Every day twice continually.
 Moses consecrated him,
 And anointed him with holy oil :
 This was appointed unto him by an everlasting
 20 covenant,
 And to his seed, so long as the heavens should
 remain,
 That they should minister unto him,
 And execute the office of the priesthood,
 25 And bless the people in his name.
 He chose him out of all men living
 To offer sacrifices to the Lord, incense, and a sweet
 savour, for a memorial,
 To make reconciliation for his people.

He gave unto him his commandments,
 And authority in the statutes of judgments,
 That he should teach Jacob the testimonies,
 And inform Israel in his laws.
 Strangers conspired together against him, 5
 And maligned him in the wilderness,
 Even the men that were of Dathan's and Abiron's
 side,
 And the congregation of Core, with fury and wrath.
 This the Lord saw, and it displeased him, 10
 And in his wrathful indignation were they consumed :
 He did wonders upon them,
 To consume them with the fiery flame.
 But he made Aaron more honourable,
 And gave him an heritage, 15
 And divided unto him the firstfruits of the increase ;
 Especially he prepared bread in abundance :
 For they eat of the sacrifices of the Lord,
 Which he gave unto him and his seed.
 Howbeit in the land of the people he had no inherit- 20
 ance,
 Neither had he any portion among the people :
 For the Lord himself is his portion and inheritance.

—*—

The third in glory is Phinees the son of Eleazar,
 Because he had zeal in the fear of the Lord, 25
 And stood up with good courage of heart when the
 people were turned back,
 And made reconciliation for Israel.

Phinees,
Son of
Eleazar

Joshua Therefore was there a covenant of peace made with
the Son him,

of Nun That he should be the chief of the sanctuary and of
 his people,

5 And that he and his posterity

Should have the dignity of the priesthood for ever :

According to the covenant made with David son of
 Jesse, of the tribe of Juda,

10 That the inheritance of the king should be to his
 posterity alone :

So the inheritance of Aaron should also be unto his
 seed.

God give you wisdom in your heart

To judge his people in righteousness,

15 That their good things be not abolished,

And that their glory may endure for ever.

* Jesus [Joshua] the son of Nun was valiant in the
 wars,

And was the successor of Moses in prophecies,

20 Who according to his name was made great

For the saving of the elect of God,

And taking vengeance of the enemies that rose up
 against them,

That he might set Israel in their inheritance.

25 How great glory gat he, when he did lift up his hands,

And stretched out his sword against the cities !

Who before him so stood to it ?

For the Lord himself brought his enemies unto him.

Did not the sun go back by his means ?

And was not one day as long as two? *Joshua,*
 He called upon the most high Lord, *Caleb*
 When the enemies pressed upon him on every side; *& the*
 And the great Lord heard him. *Judges*
 And with hailstones of mighty power 5
 He made the battle to fall violently upon the nations,
 And in the descent [of Beth-horon] he destroyed
 them that resisted,
 That the nations might know all their strength,
 Because he fought in the sight of the Lord, 10
 And he followed the Mighty One.
 In the time of Moses also he did a work of mercy,
 He and Caleb the son of Jephunne, in that they
 withstood the congregation,
 And withheld the people from sin, 15
 And appeased the wicked murmuring.
 And of six hundred thousand people on foot,
 They two were preserved to bring them into the
 heritage,
 Even unto the land that floweth with milk and honey. 20
 The Lord gave strength also unto Caleb,
 Which remained with him unto his old age :
 So that he entered upon the high places of the land,
 And his seed obtained it for an heritage :
 That all the children of Israel might see 25
 That it is good to follow the Lord.

—*—

And concerning the judges, every one by name,
 Whose heart went not a whoring,

Samuel, Nor departed from the Lord,
Beloved Let their memory be blessed.
of God Let their bones flourish out of their place,
 And let the name of them that were honoured be
 5 continued upon their children.

—*—

Samuel, the prophet of the Lord, beloved of his Lord,
 Established a kingdom, and anointed princes over his
 people.
 By the law of the Lord he judged the congregation,
 10 And the Lord had respect unto Jacob.
 By his faithfulness he was found a true prophet,
 And by his word he was known to be faithful in vision.
 He called upon the mighty Lord,
 When his enemies pressed upon him on every side,
 15 When he offered the sucking lamb.
 And the Lord thundered from heaven,
 And with a great noise made his voice to be heard.
 And he destroyed the rulers of the Tyrians,
 And all the princes of the Philistines.
 20 And before his long sleep
 He made protestations in the sight of the Lord and
 his anointed,
 I have not taken any man's goods, so much as a shoe :
 And no man did accuse him.
 25 And after his death he prophesied,
 And shewed the king his end,
 And lifted up his voice from the earth in prophecy,
 To blot out the wickedness of the people.

* And after him rose up Nathan
 To prophesy in the time of David.
 As is the fat taken away from the peace offering,
 So was David chosen out of the children of Israel.
 He played with lions as with kids,
 And with bears as with lambs.
 Slew he not a giant, when he was yet but young?
 And did he not take away reproach from the people,
 When he lifted up his hand with the stone in the sling,
 And beat down the boasting of Goliath?
 For he called upon the most high Lord;
 And he gave him strength in his right hand
 To slay that mighty warrior,
 And set up the horn of his people.
 So the people honoured him with ten thousands,
 And praised him in the blessings of the Lord,
 In that he gave him a crown of glory.
 For he destroyed the enemies on every side,
 And brought to nought the Philistines his adversaries,
 And brake their horn in sunder unto this day.
 In all his works he praised the Holy One most high
 with words of glory;
 With his whole heart he sung songs,
 And loved him that made him.
 He set singers also before the altar,
 That by their voices they might make sweet melody,
 And daily sing praises in their songs.
 He beautified their feasts,
 And set in order the solemn times until the end,

*Nathan
 & David*

5

10

15

20

25

Solomon That they might praise his holy name,
the Wise And that the temple might sound from morning.
 The Lord took away his sins,
 And exalted his horn for ever :
 5 He gave him a covenant of kings,
 And a throne of glory in Israel.

—*—

After him rose up a wise son,
 And for his sake he dwelt at large.
 Solomon reigned in a peaceable time, and was honoured ;
 10 For God made all quiet round about him,
 That he might build an house in his name,
 And prepare his sanctuary for ever.
 How wise wast thou in thy youth,
 And, as a flood, filled with understanding !
 15 Thy soul covered the whole earth,
 And thou filledst it with dark parables.
 Thy name went far unto the islands ;
 And for thy peace thou wast beloved.
 The countries marvelled at thee for thy songs, and
 20 proverbs, and parables, and interpretations.
 By the name of the Lord God,
 Which is called the Lord God of Israel,
 Thou didst gather gold as tin,
 And didst multiply silver as lead.
 25 Thou didst bow thy loins unto women,
 And by thy body thou wast brought into subjection.
 Thou didst stain thy honour,
 And pollute thy seed :

So that thou broughtest wrath upon thy children, *Rehoboam*
 And wast grieved for thy folly. *and*
 So the kingdom was divided, *Jeroboam*
 And out of Ephraim ruled a rebellious kingdom.
 But the Lord will never leave off his mercy, 5
 Neither shall any of his works perish,
 Neither will he abolish the posterity of his elect,
 And the seed of him that loveth him he will not take
 away :

Wherefore he gave a remnant unto Jacob, 10
 And out of him a root unto David.

—*—

Thus rested Solomon with his fathers,
 And of his seed he left behind him Roboam,
 Even the foolishness of the people, and one that had
 no understanding, 15
 Who turned away the people through his counsel.
 There was also Jeroboam the son of Nebat,
 Who caused Israel to sin,
 And shewed Ephraim the way of sin :
 And their sins were multiplied exceedingly, 20
 That they were driven out of the land.
 For they sought out all wickedness,
 Till the vengeance came upon them.
 * Then stood up Elias the prophet as fire,
 And his word burned like a lamp. 25
 He brought a sore famine upon them,
 And by his zeal he diminished their number.
 By the word of the Lord he shut up the heaven,

Elijah & And also three times brought down fire.

Elisha O Elias, how wast thou honoured in thy wondrous deeds!

And who may glory like unto thee!

5 Who didst raise up a dead man from death,
And his soul from the place of the dead, by the
word of the most High:

Who broughtest kings to destruction,
And honourable men from their bed:

10 Who heardest the rebuke of the Lord in Sinai,
And in Horeb the judgment of vengeance:

Who anointedst kings to take revenge,
And prophets to succeed after him:

15 Who wast taken up in a whirlwind of fire,
And in a chariot of fiery horses:

Who wast ordained for reproofs in their times,
To pacify the wrath of the Lord's judgment,

Before it brake forth into fury,
And to turn the heart of the father unto the son,

20 And to restore the tribes of Jacob.

Blessed are they that saw thee, and slept in love;
For we shall surely live.

—*—

Elias it was, who was covered with a whirlwind:
And Eliseus was filled with his spirit:

25 Whilst he lived, he was not moved *with the presence*
of any prince,

Neither could any bring him into subjection.

No word could overcome him;

And after his death his body prophesied. *Hezekiah*
 He did wonders in his life, *the King*
 And at his death were his works marvellous.
 For all this the people repented not,
 Neither departed they from their sins, 5
 Till they were spoiled and carried out of their land,
 And were scattered through all the earth :
 Yet there remained a small people,
 And a ruler in the house of David :
 Of whom some did that which was pleasing to God, 10
 And some multiplied sins.

—*—

Ezekias fortified his city, and brought in water into
 the midst thereof :
 He digged the hard rock with iron,
 And made wells for waters. 15
 In his time Sennacherib came up,
 And sent Rabsaces, and lifted up his hand against
 Sion,
 And boasted proudly.
 Then trembled their hearts and hands, 20
 And they were in pain, as women in travail.
 But they called upon the Lord which is merciful,
 And stretched out their hands toward him :
 And immediately the Holy One heard them out of
 heaven, 25
 And delivered them by the ministry of Esay.
 He smote the host of the Assyrians,
 And his angel destroyed them.

Isaiab & For Ezekias had done the thing that pleased the
Josiah Lord,

And was strong in the ways of David his father,
 As Esay the prophet, who was great and faithful in
 5 his vision, had commanded him.

In his time the sun went backward,
 And he lengthened the king's life.

He saw by an excellent spirit what should come to
 pass at the last,

10 And he comforted them that mourned in Sion.

He shewed what should come to pass for ever,
 And secret things or ever they came.

* The remembrance of Josias is like the composition
 of the perfume

15 That is made by the art of the apothecary :

It is sweet as honey in all mouths, and as musick at
 a banquet of wine.

He behaved himself uprightly in the conversion of
 the people,

20 And took away the abominations of iniquity.

He directed his heart unto the Lord,

And in the time of the ungodly he established the
 worship of God.

—*—

All, except David and Ezekias and Josias, were
 25 defective :

For they forsook the law of the most High,
Even the kings of Juda failed.

Therefore he gave their power unto others,

And their glory to a strange nation.
 They burnt the chosen city of the sanctuary,
 And made the streets desolate, according to the *Jeremiah,*
 prophecy of Jeremias. *Ezekiel &*
Zerubbabel
 For they entreated him evil, 5
 Who nevertheless was a prophet, sanctified in his
 mother's womb,
 That he might root out, and afflict, and destroy ;
 And that he might build up also, and plant.
 It was Ezekiel who saw the glorious vision, 10
 Which was shewed him upon the chariot of the
 cherubims.
 For he made mention of the enemies under *the figure*
of the rain,
 And directed them that went right. 15
 And of the twelve prophets let the memorial be
 blessed,
 And let their bones flourish again out of their place :
 For they comforted Jacob,
 And delivered them by assured hope. 20

—*—

How shall we magnify Zorobabel ?
 Even he was as a signet on the right hand :
 So was Jesus the son of Josedec :
 Who in their time builded the house,
 And set up an holy temple to the Lord, 25
 Which was prepared for everlasting glory.
 And among the elect was Neemias, whose renown is
 great,

Simon, Son of Onias Who raised up for us the walls that were fallen,
 And set up the gates and the bars,
 And raised up our ruins again.

—*—

But upon the earth was no man created like Enoch ;
 5 For he was taken from the earth.
 Neither was there a man born like unto Joseph,
 A governor of his brethren,
 A stay of the people, whose bones were regarded of
 the Lord.

10 Sem and Seth were in great honour among men,
 And so was Adam above every living thing in the
 creation.

* Simon the high priest, the son of Onias,
 Who in his life repaired the house again,
 15 And in his days fortified the temple :
 And by him was built from the foundation the double
 height,
 The high fortress of the wall about the temple :
 In his days the cistern to receive water,
 20 Being in compass as the sea, was covered with plates
 of brass :

He took care of the temple that it should not fall,
 And fortified the city against besieging :
 How was he honoured in the midst of the people
 25 In his coming out of the sanctuary !
 He was as the morning star in the midst of a cloud,
 And as the moon at the full :
 As the sun shining upon the temple of the most High,

And as the rainbow giving light in the bright clouds : *Simon, Son of Onias*

And as the flower of roses in the spring of the year,
As lilies by the rivers of waters,
And as the branches of the frankincense tree in the 5
time of summer :

As fire and incense in the censer,
And as a vessel of beaten gold set with all manner of
precious stones :

And as a fair olive tree budding forth fruit, 10
And as a cypress tree which groweth up to the
clouds.

When he put on the robe of honour,
And was clothed with the perfection of glory,
When he went up to the holy altar, 15
He made the garment of holiness honourable.

When he took the portions out of the priests' hands,
He himself stood by the hearth of the altar,
Compassed with his brethren round about, 20
As a young cedar in Libanus ;

And as palm trees compassed they him round about.
So were all the sons of Aaron in their glory,
And the oblations of the Lord in their hands, before
all the congregation of Israel.

And finishing the service at the altar, 25
That he might adorn the offering of the most high
Almighty,

He stretched out his hand to the cup,
And poured of the blood of the grape,

The Sons of Aaron He poured out at the foot of the altar
 A sweet smelling savour unto the most high King of
 & the all.

Priesthood Then shouted the sons of Aaron,

5 And sounded the silver trumpets,
 And made a great noise to be heard,
 For a remembrance before the most High.
 Then all the people together hasted,

10 To worship their Lord God Almighty, the most
 High.

The singers also sang praises with their voices,
 With great variety of sounds was there made sweet
 melody.

15 And the people besought the Lord, the most High,
 By prayer before him that is merciful,
 Till the solemnity of the Lord was ended,
 And they had finished his service.

20 Then he went down, and lifted up his hands
 Over the whole congregation of the children of Israel,
 To give the blessing of the Lord with his lips,
 And to rejoice in his name.

And they bowed themselves down to worship the
 second time,

25 That they might receive ■ blessing from the most
 High.

—*—

Now therefore bless ye the God of all,
 Which only doeth wondrous things every where,

Which exalteth our days from the womb,
 And dealeth with us according to his mercy.
 He grant us joyfulness of heart,
 And that peace may be in our days in Israel for ever :
 That he would confirm his mercy with us, 5
 And deliver us at his time !

*The Book
 of Jesus*

—*—
 There be two manner of nations which my heart
 abhorreth,
 And the third is no nation :
 They that sit upon the mountain of Samaria, 10
 And they that dwell among the Philistines,
 And that foolish people that dwell in Sichem.

—*—
 Jesus the son of Sirach of Jerusalem
 Hath written in this book the instruction of under-
 standing and knowledge, 15
 Who out of his heart poured forth wisdom.
 Blessed is he that shall be exercised in these things ;
 And he that layeth them up in his heart shall
 become wise.
 For if he do them, he shall be strong to all things : 20
 For the light of the Lord leadeth him,
 Who giveth wisdom to the godly.
 Blessed be the Lord for ever. Amen, Amen.

A PRAYER OF JESUS THE SON OF SIRACH.

* I will thank thee, O Lord and King, 25
 And praise thee, O God my Saviour :

Prayer of I do give praise unto thy name :
Jesus, Son For thou art my defender and helper,
of Sirach And hast preserved my body from destruction,
 And from the snare of the slanderous tongue,
 5 And from the lips that forge lies,
 And hast been mine helper against mine adversaries :
 And hast delivered me, according to the multitude
 of thy mercies and greatness of thy name,
 From the teeth of them that were ready to devour me,
 10 And out of the hands of such as sought after my life,
 And from the manifold afflictions which I had ;
 From the choking of fire on every side,
 And from the midst of the fire which I kindled not ;
 From the depth of the belly of hell,
 15 From an unclean tongue,
 And from lying words.
 By an accusation to the king from an unrighteous
 tongue
 My soul drew near even unto death,
 20 My life was near to the hell beneath.
 They compassed me on every side,
 And there was no man to help me :
 I looked for the succour of men, but there was none.
 Then thought I upon thy mercy, O Lord,
 25 And upon thy acts of old,
 How thou deliverest such as wait for thee,
 And savest them out of the hands of the enemies.
 Then lifted I up my supplication from the earth,
 And prayed for deliverance from death.

I called upon the Lord, the Father of my Lord, *The Good-*
 That he would not leave me in the days of my *ness &*
 trouble, *Mercy*
 And in the time of the proud, when there was no *of God*
 help. 5

I will praise thy name continually,
 And will sing praise with thanksgiving ;
 And so my prayer was heard :
 For thou savedst me from destruction,
 And deliveredst me from the evil time : 10
 Therefore will I give thanks, and praise thee,
 And bless thy name, O Lord.



When I was yet young,
 Or ever I went abroad,
 I desired wisdom openly in my prayer. 15
 I prayed for her before the temple,
 And will seek her out even to the end.
 Even from the flower till the grape was ripe hath my
 heart delighted in her :
 My foot went the right way, 20
 From my youth up sought I after her.
 I bowed down mine ear a little, and received her,
 And gat much learning.
 I profited therein,
 Therefore will I ascribe the glory unto him that giveth 25
 me wisdom.
 For I purposed to do after her,
 And earnestly I followed that which is good ;

God hath So shall I not be confounded.
given me My soul hath wrestled with her,
a Tongue And in my doings I was exact:
 I stretched forth my hands to the heaven above,
 5 And bewailed my ignorances of her.
 I directed my soul unto her,
 And I found her in pureness:
 I have had my heart joined with her from the
 beginning,
 10 Therefore shall I not be forsaken.
 My heart was troubled in seeking her:
 Therefore have I gotten a good possession.
 The Lord hath given me a tongue for my reward,
 And I will praise him therewith.

—*—

25 Draw near unto me, ye unlearned,
 And dwell in the house of learning.
 Wherefore are ye slow, and what say ye of these
 things,
 Seeing your souls are very thirsty?
 20 I opened my mouth, and said,
 Buy her for yourselves without money.
 Put your neck under the yoke,
 And let your soul receive instruction:
 She is hard at hand to find.
 25 Behold with your eyes,
 How that I have had but little labour,
 And have gotten unto me much rest.
 Get learning with a great sum of money,

And get much gold by her.
Let your soul rejoice in his mercy,
And be not ashamed of his praise.
Work your work betimes,
And in his time he will give you your reward.

*Work your
Work
Betimes*

5

Notes

p. 1, l. 5. In the Prologue made by an uncertain author the statement that the translator lived 'almost after all the prophets' is somewhat perplexing. As the word 'almost' is not found in any manuscript of Athanasius's, it may be a gloss. But whether the glossator's anxiety to modify the phrase was prompted by regard for the later Jewish apocalyptic seers or for Christian prophets, it is equally difficult to understand the insertion of this word in the fifth century. Its excision by a copyist who knew that there were no prophets after the days of John Hyrcanus is also conceivable.

p. 3, l. 5. In the Translator's Prologue the words rendered 'I found a book of no small learning' are understood by most modern interpreters in a different sense. They translate: 'I found no small difference of civilisation.' This is scarcely justified either grammatically or exegetically, 'No small' naturally modifies 'learning.' A hypallage might be permitted in poetry, but it rarely occurs in prose, and there is no reason for supposing it to be used here. That the Latin translator understood the word occurring in this phrase, and no where else, to mean 'book' is good evidence that it was actually employed in that sense. The root and its use in verbal forms permit us to render the word 'a similar work,' 'a typical work,' or 'a work of like character.' This gives a perfectly satisfactory meaning. Ben Sira's grandson was impelled to make a careful translation of his Hebrew volume, and to bring it to a speedy completion by the fact that a work of similar character had appeared. The explanation that he was prompted by a discovery of the marked difference between the culture of Palestinian and Egyptian Jews appears less probable.

p. 3, l. 21-p. 5, l. 5. p. 3, ll. 21, 25, 28; p. 4, ll. 1, 27, 28; p. 5, ll. 3, 6—corresponding to vers. 4, 5, 7, 19, 21, and 22—are probably late insertions. Between p. 4, l. 10 (vers. 11 and 12), p. 4, l. 15 (vers. 13 and 14), p. 4, l. 27 (vers. 18 and 19), some Greek manuscripts contain other interpolations.

p. 4, l. 12. There is no reference in this passage to a future life. Instead of 'he shall find favour' the better Greek text reads: 'he shall be blessed.' The wicked man meets with a violent death, revealing the Divine displeasure. The God-fearing man receives the blessing of a quiet death.

p. 5, ll. 1-17. Instead of these (vers. 20-27) the Syriac Version gives the following text: 'Her roots are eternal life, and her branches length of days. Blessed is the man who meditates upon her, for she is better for him than all treasures. Blessed is the man who approaches her, and makes use of her commandments. She will place upon him an eternal crown, and victory for all eternities among the saints. He will rejoice over her, and she will rejoice over him, and she will not reject him in all eternity. The angels of God will rejoice over him, and will recount all the glories of the Lord. Behold! scripture is altogether full of life. Blessed is the man who hears and acts. Listen to me, ye who fear God; observe and give heed to my words, whoever will inherit life, eternal gain, and great joy. Hear and obey all my words, and thou shalt be written in the books of life. Love the fruit of the Lord, and make thy heart firm in it, and fear not. Approach and delay not, and thou shalt find life for thy spirit, even when thou approachest like a hero and a mighty one.' In view of the general fidelity of the Syriac Version, the discovery of a Hebrew manuscript containing this passage would be of great interest. The thought is strikingly different from that of Ben Sira. If the translator was a Christian, and freely added to his Hebrew original, it is noticeable how carefully he refrains from introducing any distinctively Christian idea. *Cp.* xxxv. 1-3.

p. 7, l. 23. That atoning value is here ascribed to the honouring of parents, as in iii. 30 and Dan. iv. 28 to alms giving, is a

sign of ethical development. Moral conduct affects the divinity as favourably as sacrifices. When the sin is removed, there is nothing to prevent prosperity.

p. 9, l. 9-p. 10, l. 2. The Hebrew text shows that Ben Sira's warning was directed against the danger of prying too curiously into the secrets of life. Certain limits are set to man's knowledge; what lies beyond is forbidden ground. Presumptuous encroachment upon the territory of Divine mysteries is severely punished. Ben Sira's sober, practical spirit, adverse to esoteric speculations, whether eschatological or philosophical, is still affected by the fear of Divine jealousy, so common in antiquity. The Hebrew text reads:

p. 9, l. 9. 'For great is the mercy of God,

And to the lowly he reveals his secrets;

p. 9, l. 11. Search not the things that are too wonderful for thee,

And seek not that which is concealed from thee;

p. 9, l. 13. Reflect on that which is permitted,
But busy not thyself with secret things;

p. 9, l. 17. Rebel not against that which is beyond thee,
For too great for thee is the vision;

p. 9, l. 20. For many are the thoughts of men,
And false imaginations lead astray;

p. 9, l. 26. A presumptuous mind shall have an evil end,
He who loves visions of good shall be carried
away with them;

p. 10, l. 1. A presumptuous spirit shall have many sorrows,
And he who torments himself adds sin to sin.'

p. 10, l. 9. The Hebrew reads: 'He who does a good deed shall meet it in his ways.' While he is still walking through life, his recompense will come.

p. 10, l. 25. The Hebrew text probably reads: 'Bow thy head to the ruler of the city.'

p. 11, l. 7. The phrase 'God shall call thee "son"' shows a recognition not only of the fatherhood of God, but also of the ethical sonship of man. The Hebrew continues: 'And shall be

gracious to thee, and deliver thee from the pit.' But the Greek probably represents an older text. The emphasis on the Divine love for those who show love is very marked in this passage.

p. 11, l. 20. This passage (ver. 16) is not found in the Hebrew text.

p. 12, ll. 4-13. This passage (vers. 20-23) should probably be translated:—

'Observe the time and beware of evil,
And be not ashamed of thyself;
For there is a shame that comes from sin,
And there is a shame that is glory and grace;
Be not partial against thyself,
Do not stumble because of thy scruples;
Withhold not a word in its proper time,
And do not conceal thy wisdom.'

The author warns against too much diffidence.

p. 12, l. 21. The choice is difficult between the Hebrew and Syriac: 'resist not the rulers,' and the Greek: 'accept not the person of the mighty.' Either gives a good sense. The anti-thetic construction is perhaps preferable.

p. 12, l. 23. The Hebrew adds in ver. 28:

'Be not called a double dealer,
And slander not with thy tongue,'

or 'not even thine enemy.' It is a doublet from v. 14.

p. 12, l. 26-p. 13, l. 2. Of this (vers. 30, 31) we now possess two Hebrew texts. One reads: 'Be not like a dog in thy house, and strange and fearful in thy business; let not thy hand be opened to receive, and closed in the midst of giving.' The other has the following text:

'Be not like a lion in thy house,
And frantic in thy business;
Let not thy hand be stretched out to receive,
And shut at the time of payment.'

The Hebrew word for 'like a lion' was mistaken by one copyist for 'dog,' while another guarded it against such an error by substituting a synonym. By 'frantic' the Authorised Version well

reversed the unusual Greek term, as the corresponding word in the best Hebrew text seems to mean 'inspired with terror,' 'visionary,' 'over-anxious.'

p. 14, l. 11. Duplicity is here characterised as a greater sin than stealing. The Hebrew text in v. 2 contains two lines not found in the Greek, and in v. 4 also two additional lines.

p. 16, ll. 12-15. Instead of the text presented here, the Hebrew text gives xxvii. 5, 6. It omits vers. 25 and 33. Ben Sira regards the acquisition of wisdom as entirely dependent upon the wish of the learner. With an intelligent teacher, frequent visits to his house, and the law for a text-book, the youth who so desires cannot fail to become a wise man. In ver. 37 we should translate: 'he shall make thy mind discerning.'

p. 18, l. 11. The meaning is: 'Thou shalt not expose thyself to fall in the community.'

p. 18, l. 17. The meaning of this is doubtful. 'Be not impatient in praying, nor discouraged in giving alms,' is possible, but also 'Be not too short in prayer, and not too long in offering aid,' or 'Be not brief in prayer, and not too indiscriminate in charity.'

p. 18, l. 27. The meaning is that it is the dignity of the occasion that should lead men not to repeat their words in the presence of kings and of God.

p. 19, l. 1. In the Hebrew text this passage takes the place of vii. 9, and should probably be rendered:

'Loathe not the appointed task,
For God has ordained labour.'

p. 19, l. 7. 'The vengeance of the ungodly is fire and worms' is probably a Christian transformation of the line that in the Hebrew and Syriac reads: 'For the hope of man is the worm.' To be eaten by worms is all that he can expect.

p. 19, l. 16. 'Love a wise slave as thyself, and refuse him not his liberty.' This evidently refers to a Jewish slave who should be loved as a member of the holy people, and in the seventh year be set free, if he so desired. That such a counsel is necessary shows the ideal character of the provision. Many an

Israelite refused to let his slave go whom he had bought with money, or taken in lieu of debt.

p. 19, l. 22. Ben Sira felt that, in view of the manifold dangers besetting young womanhood, a father should be a frowning providence to his daughter, lest, if he unbend, she lose her respect for him, and with it her attitude of reserve toward other men.

p. 20, l. 9. The concern about the priests here does not prove that Ben Sira was himself a priest. Any pious Israelite, and particularly a member of the Sadducaic party, would naturally cherish such feelings.

p. 21, l. 1. There are two extra lines in the Hebrew text. The advice not to lend money to a powerful man because it cannot be recovered (ver. 12), and not to go to court with a judge because he will judge as he pleases, throws a light on the social conditions of the period.

p. 22, l. 28. These are two lines in the Hebrew text not found in the Greek: 'Enter not into conversation with a courtesane, lest thou be captured by her flatteries.' By the 'strange woman' is, no doubt, meant 'the woman who belongs to another man.' But it is quite likely that the courtesane of the period was often a foreigner as well. Greek hetairæ found their way to Jerusalem as well as to Antioch. The singers mentioned in ver. 4 may have belonged to this class. It is not surprising that Ben Sira and the author of Prov. i.-ix. should have found occasion to observe and condemn many a relation between men and women, deviating from their ideal of chastity and monogamic marriage. The suppression of the local cults and the sacrifice of virginity practised at so many shrines no doubt tended to exterminate in Israel prostitution as a sacred custom. But earlier forms of domestic life survive, even without religious sanction. The prevalent type of monogamy could not but fill the streets with divorced women and the homes with dissatisfied wives. Ben Sira's own attitude toward women—and he was, no doubt, one of the best men of his time in Jerusalem—sufficiently accounts for the conditions he deplors

p. 24, l. 11. The Hebrew has: 'According to thy strength, answer thy neighbour and keep company with wise men.' 'Answer' probably includes both 'question' and 'answer,' and consequently suggests conversation. This suits the context better than the Greek 'guess at thy neighbour.'

p. 24, l. 13. The Hebrew reads: 'Let men of insight be thy companions and all thy conversation among them' seems preferable to the Greek 'and all thy conversation in the law of God,' or the Syriac 'and all thy conversation in the ways of God.'

p. 25, l. 6. The Hebrew text reads: 'In the hand of God is the rule of the world, and each in the appointed time is established over it.' The author seems to think of the passing of the empire from one people to another, and from one ruler to another. Ver. 8, in which it is stated that 'the kingdom is translated from one people to another,' expresses the same thought. 'In due time he will set over it one that is profitable' is apparently a later modification of the sentence, giving it a Messianic significance.

p. 25, ll. 19-24. The Hebrew seems to give the following sense:

'How proudly he behaves who is but dust and ashes,
Whose bowels in his lifetime fall into pieces,
A terrible disease, the despair of the physician,
To-day he is a king, to-morrow he is fallen.'

There seems to be a reference to Antiochus IV., Epiphanes, whose punishment, according to 2 Macc. ix. 5, was that 'the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague, for . . . a pain of the bowels that was remediless came upon him, and sore torments of the inner parts.' Vers. 14, 16 and 17 also show that this passage has been worked over in Maccabean times. Ver. 15 is wanting in the Hebrew.

p. 30, l. 6. The Hebrew reads: 'My son, remain in thy business and attend to it, and grow old in thy work.'

p. 30, l. 25. This passage is wanting in the Hebrew. The reference to a reward in the day of death seems, therefore, to be a late interpolation.

p. 31, l. 2. In ver. 28^b the Hebrew reads: 'It is by his end that a man is known.' There are many interpolated lines in the Hebrew text. But they are only duplicates; variant readings that have found their way into the text and add nothing of importance.

p. 31, l. 19. The Hebrew reads: 'If thou doest evil to a good man, to whom shalt thou do good, that thou mightest expect a return for thy goodness?' The verse is followed by a doublet of xi. 34.

p. 31, l. 28. This passage, which is repeated in ver. 7 of the Greek text, is not found in the Hebrew.

p. 32, l. 2. The Hebrew reads: 'A double portion of evil thou shalt receive in time of need, for all the good that thou hast brought him; weapons of war give not to him; why should he fight with them against thee?'

p. 33, l. 7. In ver. 14 the Hebrew has an extra line that is clearly an interpolation, and in ver. 15 a doublet of two lines.

p. 33, l. 23. The Hebrew has an extra line: 'Does the rich keep company with the poor?' It is an explanatory gloss.

p. 34, l. 13. In xiii. 6 'He will speak thee fair and say, What wantest thou?' is an interpolation in the Greek not found in the Hebrew; and so is 'he will shame thee by his meats' in xiii. 7.

p. 35, ll. 5-15. 'When thou hearest these things, awake in thy sleep' is an interpolation found in the Greek, but not in the Hebrew of ver. 13. Ver. 14 is wanting in the Hebrew, and probably is an interpolation. In ver. 15 the Hebrew has 'All flesh loves its kind, and every man him that is like unto him.' More original seems the form preserved by Ephræm, and in Baba Kamma 926: 'Every bird lives with its kind, and the son of man with him, who is like unto him.' Ben Sira did not live in the Utopian society where 'every man loveth his neighbour.'

p. 35, l. 14. A copyist's pen has added a redundant line in the Hebrew text of ver. 17, 'And so the rich with the poor man.'

p. 36, l. 11. The Hebrew text of xiii. 24^b should probably be rendered: 'And evil is poverty on account of arrogance,' *i.e.*,

the arrogance of the rich. Wealth is of value only when acquired and enjoyed without sin, and poverty would be endurable were it not for the arrogance with which the poor are treated.

p. 36, l. 16. The Hebrew text of xiii. 26^b probably means: 'And absent-mindedness comes from troublesome thoughts.'

p. 36, ll. 20-25. The Hebrew of xiv. 1, 2, may be translated:

'Blessed is the man whose mouth leads him not into trouble,
And who brings not upon himself the judgment of his heart;
Blessed is the man whose courage has not failed him,
And whose hope has not passed away.'

A religious colour has been given to these sayings in course of transmission that seems to have been quite foreign to the original.

p. 37, l. 18. 'The covenant of the grave,' or 'decree of Sheol,' in xiv. 12 means the appointed time for the descent to the nether world. The first line in the Hebrew text is probably an interpolation.

p. 39, l. 5. For 'as a wife married of a virgin,' the Hebrew has 'as the wife of his youth.'

p. 40, ll. 3-6. In xv. 17, a variant reading, 'He has delivered him into the hand of his enemy,' *i.e.*, Satan is introduced into the Hebrew text, forming a doublet with the second hemistich. In xv. 15 a third line expresses the following thought: 'If thou wilt believe in him, thou also shalt live.' Both are probably Christian interpolations. There are two extra hemistichs in the Hebrew of ver. 20.

p. 40, l. 17. A numerous progeny was once regarded as one of the greatest blessings of life. The growing emphasis upon moral conduct and consequent distinction between the good and the bad caused this blessing to seem less desirable. To be the father of a wicked son or a foolish daughter, despised in life and destined for a violent death, was a dreadful fate. Thus the ethical estimate of the individual, fostered by pietistic obedience to the law, tended to change the evolution of all the good things

of life, even where there was as yet no hope of a personal immortality. The complete change from old Israelitish ideas, under the influence of this hope, may be seen in 'Wisdom of Solomon,' iii. and iv.

p. 41, l. 6. This is the earliest known reference to a punishment of the sinners mentioned in Gen. vi. 2 ff. It is not clear whether the angels or the giants were originally meant. The Greek text speaks of the latter. In the Hebrew text 'the princes of old time' may refer to the former, as 'the sons of God' are translated by the Samaritan version 'sons of the rulers,' and by Targum Onkelos 'sons of the mighty.' In the Yahwistic folk-story there is no hint of a punishment of the Divine beings who have taken to themselves beautiful women, and begotten with them the giants who were of old. Man's lifetime was fixed at 120 years, lest through the aberration of these celestial beings he should, by virtue of the infusion of Divine blood, become immortal. Only a later time looked upon this 'going after strange flesh' as a crime that could not be pardoned. The giants were there to be accounted for, and a Divine fatherhood was the universal explanation. Nor does the narrative in Genesis suggest any punishment of the giants, although it looks as if the story of the Flood had supplanted an account of something that happened to these giants. With the extension of moral law throughout the vast realms of an expanding universe, the angels who sinned in antediluvian times were seen by apocalyptic seers bound in everlasting chains and kept in the darkness of the abyss. Cp. especially Enoch 6 ff. and the Epistle of Jude. It is possible, however, that Ben Sira nationalised the story in Genesis and thought of earthly princes.

p. 41, l. 10. 'The people of perdition' are not the Sodomites, nor the Egyptians, nor the Canaanites, but the Israelites that perished in the wilderness, as the next verse shows.

p. 42, l. 2. Instead of 'he hath separated his light from the darkness with an adamant,' we should read, with the Hebrew and the Syriac, 'his light and his darkness he distributes to the sons of men.'

p. 42, l. 17. The Hebrew reads in xvi. 21 :

‘If I sin, no eye shall see me,
And if I lie in secret who shall know?’

Of the Greek text there is no trace in the Hebrew.

p. 43, l. 25. This verse, which occurs only in Codex 248, and hence in the Complutensian, is a manifest interpolation. As in addition to the five senses, *Nous*, the intellect, and *Logos*, reason or speech, are introduced as a sixth and a seventh sense, the author seems to have been an adherent of the Stoic philosophy. When he lived cannot be determined.

p. 45, ll. 1-7. The original text in vers. 17, 18 seems to have had only the following lines :

‘For each people he appointed a ruler,
But Israel is the Lord’s portion.’

It is generally supposed that the ‘ruler’ is an angel. According to a view that is at least as old as the Greek translation of Deut. xxxii. 8, and is found in Dan. x. 13 ff., Isa. xxiv. 21 and elsewhere, each nation has its celestial patron. The chief deity of each people naturally continued to be connected with it in popular Jewish thought. But the monotheistic faith demanded that he should be a subordinate governor rather than an independent arbiter of his nation’s fortunes. The degraded gods became angelic princes of the nations. It is doubtful, however, whether Ben Sira shared this conception. He may well have controlled the nations that had their rulers governing by the grace of the Most High with the Jewish theocracy where the Lord alone was the recognised ruler. This would also be more in harmony with his general cast of thought. Codices 106 and 248 give a further expansion of the idea in ver. 18 which is not original ; ver. 21 is also a later addition.

p. 46, l. 2. The denial of man’s immortality in xvii. 27 ff. naturally caused some uneasiness on the part of Christian translators. After ver. 27 the Latin adds : ‘And know the justice and judgments of God, and stand in a position of acceptance with the Most High God and of access in prayer to him ; into the regions of the holy world walk with the living and with those who give

thanks to God ; remain not in the error of the impious, before death give thanks.' In ver. 30 the first hemistich is suspicious ; it may mean 'for men are not capable of all things.' Ver. 31 may refer to eclipses of the sun, though the Syriac Version refers it distinctly to the daily setting of the sun ; the second hemistich may have read : 'How much more man whom is flesh and blood.'

p. 48, l. 14. The original in xviii. 23 seems to have been :

'Before thou makest a vow, prepare it,
And be not like the man who tempts the Lord.'

If on the spur of the moment a promise were made of a gift too large to be actually bestowed at the appointed time, the Lord's patience would be put to a trial in waiting for it.

p. 49, l. 2. The Hebrew text has only :

'He that acts thus shall not be sick,
And he that despises moderation shall perish.'

p. 50, ll. 2-7. When the expansion of the thought found only in Codex 248 is removed the following lines remain :

'He that rejoices in wickedness perishes through it,
And he that hates babbling has the less wickedness.'

p. 51, ll. 9-14, are a gloss found only in Codex 248. The Christian interpolator probably thought of 'the tree of immortality' in the celestial paradise. Another interpolation is found in ver. 21.

p. 52, l. 29. The object of reproof is reformation. This can as little be achieved by violence as an eunuch can accomplish his desire to deflower a virgin by the ardour of his passion. A gem in a crude setting !

p. 53, l. 24. In xx. 14 the original text seems to have read :

'The gift of the fool shall not profit thee,
For he has seven eyes.'

The 'fool' is the greedy man whose avarice leads him to look eagerly, as though he had seven eyes, for his own advantage, even when he makes a present.

p. 54, l. 21. We should probably translate xx. 22 :

'Many a man is destroyed through bashfulness ;
Because he dissembles he goes to perdition.'

He conceals his condition, and cannot therefore be helped. It is the untold misery of *les pauvres honteux*.

p. 55, ll. 13-18. Ps. xxx. and xxxi. are a duplicate of xli. 14, 15, and a gloss in its place; ver. 32 is a gloss in Codex 248.

p. 56, l. 19. The way of the sinner is smooth and easy to walk, but where it ends is the pit of Sheol, a sudden and terrible death. There is no thought of a punishment beyond the grave.

p. 56, l. 21-p. 58, l. 8. Ver. 12 is an interpolation, breaking the connection, and not found in the Syriac. Ver. 28 also appears to be an interpolation.

p. 58, ll. 56, should be rendered:

‘When the godless curses his enemy
He curses himself.’

He brings the curse upon himself, as he is himself a godless man. This gives a good sense. It is not likely that Ben Sira had in mind Satan, the evil spirit.

p. 59, ll. 5-9, are a gloss in some manuscripts to ver. 5.

p. 60, l. 2. Read ‘a polished wall’ for ‘a wall of a gallery.’

p. 60, l. 22. The last two hemistichs in xxii. 23 is a gloss.

p. 61, l. 12 ff. The prayer in xxiii. 1-6, whether originally composed by Ben Sira or taken from some Psalter, is important because of the emphasis upon the inner disposition whence all outward acts flow, and upon the fatherhood of God from which a faithful guidance of man’s life may confidently be expected.

p. 62, l. 11. The warning in xxiii. 9 is only against excessive swearing. The principle of oath-taking is not attacked, as it was by the Essenes, Jesus and the early Christians.

p. 62, l. 25. Instead of ‘There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob,’ we should possibly read:

‘There is a manner of speech that resembles swearing,
Let it not be found in the heritage of Jacob.’

Abbreviated oaths, substitutes not regarded as oaths, such as those mentioned in Matt. v. 34-36, may be intended.

p. 63, l. 2. Instead of 'intemperate swearing,' read 'filthy rudeness.' Obscene language is meant.

p. 63, l. 10. Instead of 'opprobrious words,' read 'shameless stories'; though the doublet in the Syriac may indicate that the original text had 'lewd behaviour.'

p. 63, l. 12. In xxiii. 16-18 masturbation, fornication and adultery are intended. 'Bread' is a euphemism for sexual intercourse; in later Hebrew it is described as 'a piece' or 'a morsel.' Vers. 19 and 20 are an interpolation.

p. 64, ll. 8-16. The many arguments of ver. 23 show how common it must have been for a wife who had no offspring with her husband to give him an heir by another, and that such conduct was generally looked upon in a different light from the mere satisfaction of sexual desire.

p. 64, ll. 27-28, are a gloss.

p. 64, l. 29. Instead of 'her people,' read, with the Syriac, 'Yahwi's people.'

p. 65, l. 2. 'His army' is Israel.

p. 65, l. 3. In ver. 3 there may be an identification of the 'mist' of Gen. ii. 6 (for which we should in reality read 'flood') with the 'spirit' of Gen. i. 2. The Latin expands the thought 'I came forth from the mouth of the Most High, as the first-born of all creatures; I caused in the heavens that the never-extinguished light appeared, and as a mist I covered the earth.'

p. 65, l. 15. The eternal wisdom offers itself to every nation and is refused a resting-place. In this the Divine impartiality is seen. Only in Israel can it find an abode. The evidence of this is that Israel alone worships the true God, and has received His revelation. In the temple service there is a reflection of the heavenly wisdom.

p. 66, ll. 13-16, are a gloss.

p. 66, l. 19. Ryssel calls attention to the fact that Bernard of Clairvaux seems to have had ver. 20 in mind when composing his hymn, *Jesus dulcis memoria*.

p. 66, l. 21. Juan de Vergara notes in the margin of the

Complutensian opposite xxiv. 21 the similarity to John vi. 35.

p. 66, l. 25. In ver. 23 wisdom is identified with the law.

p. 67, l. 1. Codex Amiatinus adds: 'This all is the book of life, the testament of the Most High, and the knowledge of the truth; Moses commanded the law in judicial precepts, and as an inheritance to the house of Jacob and to the Israel of the promise' (Vulgate, 'and to Israel promises'); 'he assured His servant David that he should cause a king to arise from him who would be exceedingly strong and sit upon his throne forever.' The glossator was probably a Christian. Codex 248 and consequently the Complutensian add the verse translated in the Authorised Version. It is probably a gloss.

p. 67, ll. 5-13. The wisdom revealed in the law fills the world like the rivers of Paradise, the Jordan and the primeval sea. In ver. 27 'the light' is due to a scribal error. It should be 'the Nile.' The two Hebrew words might, after the preposition, be pronounced alike. Gihon was clearly understood as identical with the Nile, as the inundation comes 'in the time of the vintage.' There is no hint as to the identity of the Pison. The enumeration, however, seems to run from east to west. This alone accounts for the place of the Jordan. The Pison may, therefore, have been one of the rivers of Elam, possibly the Karun.

p. 67, l. 14. It is doubtful whether the wisdom of the Protoplast is here emphasised, though the author no doubt thought of Adam as the first man who occupied himself with wisdom.

p. 67, l. 18. It is probably the author himself, and not wisdom, that speaks in xxvii. 30 ff. Ver. 34 is a gloss.

p. 68, l. 2. In xxv. 1 read, with the Syriac: 'With those things I am pleased, and they are comely before God and men.'

p. 69, l. 7. The original text seems to have been:

'The fear of the Lord passeth all things;

He that holdeth it, whereto shall he be likened.'

The rest is a later expression.

p. 70, l. 5. Instead of 'desire her not for pleasure,' read, with

the Syriac and probably the Hebrew, 'desire her not for her fortune.' This is also indicated by the next verse.

p. 70, l. 16. Ver. 26 shows that even good men thought it their duty to drive away their wives if they did not please them.

p. 71, l. 26. 'Quiver' and 'arrow' represent the *pudenda*.

p. 72, l. 12. In xxv. 18^b read with Codex Sinaiticus: 'So are beautiful feet upon well-formed ankles.'

p. 72, l. 14-p. 73, l. 10. The section xxvi. 19-27 is wanting in the Syro-Hexaplastic Version, and may not be original, but was probably translated from a Hebrew text.

p. 73, l. 9. Translate: 'A loud woman and a scold is like a trumpet that drives the enemy to flight.' Her husband flees, as does an enemy at the sound of the trumpet.

p. 74, l. 3. Read 'in his mind' for 'in his talk.' The verse is doubtful.

p. 77, ll. 12-16. Read with the Syriac: 'Cedar-bark and oil kindle a fire, and a hasty fight sheds blood.' In the next verse read 'a glowing coal' instead of 'a spark.'

p. 80, ll. 24-25. Translate:

'The chief thing for life is water and bread,
And clothing and house to cover shame.'

Clothing is needed by day and shelter by night to cover one's nakedness.

p. 82, l. 6. According to the view of Ben Sira, absolute obedience to authority was the foundation of social order. It seemed to him that parental authority could only be maintained by an attitude of unruffled solemnity and stern dignity. Hence his fear of 'cockering' the child. The notion that liberty itself has an educative value did not enter into his philosophy.

p. 83, l. 1. In xxx. 19^b read with the Hebrew and the Syriac: 'So is he who has wealth and cannot "enjoy it."' He is like an idol that can neither eat nor smell.

p. 83, l. 16. A new section is indicated by the superscription 'sleep' in the Hebrew text. The verse reads: 'A cheerful heart is better than dainties, and his food is agreeable to him,' or freely

‘and its possessor enjoys his food.’ As all known codices exhibit a different order from that of the Latin text, proceeding from xxx. 27 to xxxiii. 16, the *unus vetustus codex* cited by Nobilius as agreeing with the Latin has not yet been identified.

p. 83, l. 20. The Hebrew text here is followed by a doublet of xxvii. 16. In ver. 4 a marginal variant has found its way into the text; in ver. 10, four additional lines are found; in ver. 13, likewise four; after ver. 16, three lines that are variants of ver. 15; in ver. 20, another variant of two lines; in ver. 22, two; in ver. 26, two; and in ver. 27, two. The doublets often show a marked similarity to the Syriac.

p. 84, l. 23. In xxxi. 14 read: ‘Stretch not thine hand wherever he looks, and thrust it not with him into the dish.’ ‘He’ is the great man mentioned in the Hebrew text of ver. 12, ‘if thou sit at a great man’s table.’

p. 85, l. 5. In xxxi. 19 read: ‘Is not a very little sufficient for a man well nurtured? And upon his bed he vomits not.’ He does not suffer from indigestion.

p. 86, l. 18. Instead of ‘press not upon him with urging him to drink,’ read in xxxi. 31, ‘and dispute not with him before the sons of men,’ as the Syriac and the Hebrew suggest.

p. 86, l. 25. Instead of ‘and receive a crown for thy well ordering of the feast,’ the Hebrew suggests in xxxii. 2, ‘and thou shalt receive favour because of the good order.’ But the line is probably a later addition. The Hebrew text presents numerous doublets in vers. 4, 5, 6, 10, 11, 14, 15, 16, 18, 21, and 22. The use of music at the banquets points to Greek influence.

p. 90, l. 5. This passage does not look as if it were the end of a section. One expects to see the thought carried out further. Possibly something has fallen out.

p. 90, l. 7. Ben Sirā’s conviction that he had been raised up as a latter-day teacher, as a gleaner in the vineyard after the harvest, and had filled his winepress like one of the harvesters by the blessing of the Lord, shows both his deep sense of a Divine calling and his reverence for those that had gone before him. He

knows no difference in kind between himself and the prophets and teachers who had preceded him. The vineyard of Divine truth is the same, and he is a gatherer of grapes as were they. His winepress is full, as theirs had been, and for this blessing he is simply and sincerely grateful. Yet he feels that he is a late comer. The harvest is past. Even works of comparatively recent date he naturally considered as belonging to grey antiquity. No idea of canonicity prevents him from feeling that he is in the direct succession of a Job or a Solomon ; but the mass of truth already presented seems so complete that he is to some extent surprised at his own gleanings. There is nothing in Ben Sira's characterisation of himself that justifies the inference that he was merely, or chiefly, a compiler of the wise sayings of other men. Yet the 'labour' whose unselfishness he emphasises may have included the collection of old laws as well as the excogitation of new proverbs.

p. 91, l. 10. This passage seems to be a variant of the preceding one, possibly from a Christian hand.

p. 91, l. 26. Read :

'The vision of a dream is to this thing or that
As the likeness of a face to the face itself.'

p. 92, l. 5. The genuineness of xxxiv. 6 is open to doubt. Such a concession would render the warning of no effect. Soothsayers and dreamers would readily admit that all dreams are not significant, while strongly maintaining that theirs were sent by the Most High ; and persons generally inclined to disregard dreams, as Ben Sira wishes them to do, would only be disturbed by the assertion that, after all, some important messages are sent by God in dreams. The Syriac text which bids men disregard dreams, even though they be sent by the Most High, can scarcely be authentic. Ben Sira was a pious man. He may have preserved a remnant of the old belief, and been unaware of the effect of his inconsistency. The Hebrew text has not yet been discovered. It may clear up the matter.

p. 92, l. 10. The promises and threats of the law will be fulfilled without the deceitful assurances of soothsayers. Truth-

fulness is an essential part of wisdom, even that regard for truth which prefers ignorance to reliance upon doubtful oracles. Would Ben Sira have condemned the Book of Daniel?

p. 93, l. 8. In his denunciations of the rich, who by the multitude of their sacrifices seek to atone for their robbery of the poor, Ben Sira shows himself to be a true son of the old prophets. Sentences like these: 'He who brings an offering of the goods of the poor is as one who kills the son before his father's eyes,' and 'He that takes away his neighbour's living is a murderer,' and 'He that defrauds the labourer of his hire is a bloodshedder,' are worthy of a place by the side of the most pregnant utterances of an Isaiah, a Micah, or a Jeremiah. They betray a remarkable depth of sympathy as well as an unusual clearness of perception. In the Early Church ver. 25 was used in the controversy concerning baptism for the dead heretic. 'If he touch it again' having accidentally fallen out, the Latin text read, 'He who is baptized for the dead, what profit shall his lustration bring?'

p. 94, l. 6. Ben Sira's assertion that observance of the law and almsgiving have the value ascribed to various kinds of sacrifices, and that departure from wickedness by itself brings about reconciliation with God, reveals a new estimate of the sacrificial cult paving the way for rabbinic Judaism as well as for Christianity. The change is obvious even in the exhortation to sacrifice that follows, for the idea of magical efficacy *ex opere operato* is wholly eliminated, and the offerings are scarcely more than symbolic expressions of gratitude. The Christian translator into Syriac laboured hard to eliminate all references to sacrifices.

p. 95, l. 22. Read: 'the haughty,' instead of 'the heathen.'

p. 96, l. 8. In regard to the authorship of this prayer (*see* the Introduction, p. xxix), ver. 4 expresses the desire that God may show His power by punishing the foreign nations as He has manifested His holy character by punishing Israel in their presence. 'That they may set forth thy wondrous works' is a gloss in ver. 6 not found in the Hebrew. Ver. 8 reads in Hebrew: 'Hasten the end, and remember the set time; for

who shall say what doest thou?' The allusion is clearly to Daniel xi. 27, 35. In ver. 10 Moab seems to have taken the place of Assur. Ver. 11^b means 'Let them enter into their old heritage.' Ver. 14 reads in the Hebrew: 'Fill Zion with thy splendour, and thy sanctuary with thy glory.' Ver. 15 should probably be translated: 'Give testimony to the firstling of thy works, and establish the vision of him who speaks in thy name.' The 'firstling' seems to be Israel; the 'vision' may be that of pseudo Daniel. The prophets of ver. 16 are probably those of the author's own time, who calculated the very date when the end would come and the empire of the world be given to the people of the Most High. Instead of 'according to the blessing of Aaron' in ver. 17 read with the Hebrew, 'according to thy good pleasure.'

p. 97, l. 25. The text is corrupt. It may have read originally: 'A man may choose any woman, but one girl is more beautiful than another.' It is missing in the Syriac.

p. 98, l. 1. Translate:

'If, besides, she is of gentle speech,
Her husband is the happiest of mortals.'

p. 98, l. 13. The Hebrew has only: 'Every friend declares,
"I love."'

p. 98, l. 17. The Hebrew may originally have read:

'O evil! why wast thou created,
To fill the face of the earth with deceit?'

It looks like an interpolation. Two Hebrew manuscripts may be comprised in this chapter.

p. 100, l. 22. The original text may have read: 'The greatness of the living is of short duration, but the greatness of a good name remains for ever.' This is suggested by a marginal reading in one of the manuscripts where the text reads: 'The life of man is of few days, but the life of Jeshurun has no end,' in harmony with another manuscript, except that it has Israel instead of Jeshurun, and with the versions, but less in harmony with the context than the suggested reading which substantially is repeated in xli. 13.

p. 101, l. 9. The Hebrew may be translated :
 'Visit the physician according to thy need,
 For him also God has appointed.'

p. 101, l. 16. Read with the Hebrew :
 'God has caused healing herbs to spring from the ground,
 And an intelligent man rejects them not.'

p. 101, l. 24, reads in the Hebrew :
 'So the apothecary makes confections,
 That his work may not fail,
 Nor knowledge among the sons of men.'

The third line is redundant, as in the Greek. 'And from him is
 peace over all the earth.'

p. 102, l. 8. Read, according to the Hebrew :
 'For there is a time when success is in his hand,
 Since he also offers prayer to God,
 That he may prosper his medicine,
 And that the cure may preserve life.
 He that has sinned before his Maker

Let him give himself up into the hand of the physician.

Sickness is a sign that a man has sinned in the presence of
 his Maker. But if he will 'close himself up in the hand of
 the physician,' or, as another variant suggests, 'act manfully
 before the physician,' he may, through his medicine, on which
 he asks the Divine blessing, restore him to health, and pro-
 long his life. The grim humour of the familiar version : 'He
 that sinneth before his Maker, let him fall into the hand of
 the physician' was quite foreign to Ben Sira's mind.

p. 102, l. 15. Translate :
 'My son, let tears fall over the dead,
 Be in bitterness, and make lamentation ;
 According to custom enter his body,
 And be not tardy with his obsequies ;
 Weep bitterly, and perform the rites,
 And make such mourning as is due ;
 But be comforted for the sake of health,
 For out of sorrow comes harm ;

Turn not thy thoughts to him any more,
Dismiss his memory, think of the future ;
His lot, remember, will be thy lot,
His yesterday and to-day thine.

Think not of him, for his case is hopeless,
How canst thou help him? Thyself thou mayst harm ;
When the dead is at rest, let his remembrance rest,
And be comforted, since his soul is gone.'

'As if thou hadst suffered great harm thyself' is an interpolation in ver. 16. So is, probably, 'a day or two for the sake of tears' in ver. 17, and also the second hemistich in ver. 18. Ver. 19 is not found in the Hebrew, and the Greek gives no sense whatever. The phrases for which Ben Sira has been most severely censured are either lacking in the Hebrew text, of uncertain interpretation, or of doubtful genuineness. There is little cause for serious criticism of his advice in what may be regarded as its original form. A sensitive spirit feels a certain impertinence in any counsel to the bereaved. But no careful observer of life can deny that those who need this exhortation at all need it very much. It should, of course, be remembered that Ben Sira was convinced that 'the son of man is not immortal.'

p. 103, l. 19-p. 106, l. 8. It is difficult to escape the impression that, in his description of the learned man in xxxviii. 24, xxxix. 11, Ben Sira is magnifying his own calling. Chap. xxxix. 1 ff. seems to be autobiographical. It is a rather attractive picture of the scribe of the period, though somewhat marred by a certain professional pride.

p. 106, l. 25. The last hemistichs in xxxix. 17 are illegible in the Hebrew, while the first follow ver. 21.

p. 107, ll. 11-14, should be translated: 'His blessing overflows like the Nile, and waters the earth like the Euphrates; so his anger drives nations away and changes into salt a well-watered land.' The reference is to the Dead Sea legend.

p. 107, l. 17. Read with the Hebrew: 'Good things he apportioned to the good from the beginning, so to the wicked the good becomes evil.' As the good things of life were intended only

for the good, the fact that wicked men often possess them must be accounted for. The explanation is that they in reality are no longer good things when owned by bad men.

p. 107, l. 26. Translate: 'There be winds that are formed for vengeance.'

p. 108, l. 8. Omit: 'And they shall be ready upon earth when their time is come.'

p. 108, l. 21. 'The mother of all living' is the earth, not Eve, as in Gen. iii. 20.

p. 108, l. 27 ff., is not found in the Hebrew.

p. 109, l. 23. Read: 'And for their sakes comes destruction.'

p. 109, l. 25. The Hebrew reads in xl. 11b: 'And that which comes from the height to the height.' That which is noble leads to that which is noble.

p. 110, ll. 1-2, are wanting in the Hebrew.

p. 110, l. 3. The sense in xl. 14 is: 'When the wicked prays, men laugh at him, for suddenly he perishes for ever.'

p. 110, l. 17. The Hebrew seems to have read: 'Wine and strong drink are sweet, but better than both the discovery of a treasure.'

p. 110, ll. 20-24. In the Hebrew: 'Children and cities continue a man's home, but he that finds wisdom is above them both; cattle and plantations cause a name to flourish, but a beloved woman is above them both; wine and music rejoice the heart, but the love of lovers is above them both.'

p. 111, l. 3. Read 'a wise wife,' rather than 'a wife with her husband.'

p. 111, l. 22. Remove the trivial gloss: 'Yea, unto him that is yet able to receive meat!' It is not found in the Hebrew.

p. 113, l. 1. 'The vanity of man is in his body, but the name of the pious shall not be cut off.' Man himself perishes, but his name may live.

p. 113, l. 23. For 'truth of God' read 'oath.'

p. 114, ll. 16-17, may show that some Hellenizing Jews, with whom Ben Sira was acquainted, already manifested by their con-

duct that they were ashamed of certain mutilations and taboos prescribed in the law.

p. 114, l. 22. 'Of merchants' indifferent selling.' Retail trade is as honourable as wholesale dealing. There is a lingering contempt for the huckster to be combated.

p. 114, l. 27. Attention to details, scrupulous honesty and careful book-keeping cannot fail to give an otherwise gifted people commercial superiority.

p. 115, l. 6. One is tempted to trace the bitterness with which Ben Sira speaks of a daughter to some sad domestic experience. He takes his parental responsibility seriously, but his regard for his own prestige is more manifest than his affection to his pedagogic wisdom, and he fails to consider the natural resentment of a spirited girl against parental espionage. In ver. 12 the Hebrew seems to read: 'That she show not her figure to any man, nor converse in the houses of women.' She should not be allowed to visit bagnios. The Hebrew adds: 'In the place where she lodges let there be no lattice, nor a chamber looking upon the streets round about.'

p. 116, l. 6. The 'saints of God' are His angels, as is shown by the last hemistichs, which in the Hebrew read as follows: 'God has given to his army power to endure the presence of his glory.'

p. 116, l. 20. Read in xlii. 21a:

'The might of his wisdom is unchangeable,
He is the same from all eternity.'

Ver. 22 is wanting in the Hebrew. Vers. 23-25 may be translated:

'He lives and remains for ever,
And all things obey his behest.
All things differ one from another,
But he has made none of them in vain;
One good thing succeeds another,
And who can see enough of their beauty?'

p. 117, l. 5. The genuineness of this chapter is subject to doubt. The original Syriac translator does not seem to have

found it at all in his Hebrew text. Our Syriac manuscripts contain only vers. 2-10, as does also the Arabic text. But these nine verses have manifestly been translated from the Greek. The Greek Version itself shows certain peculiarities that render it probable that it has come from a later hand. It is possible, therefore, that vers. 2-10 formed the first expression of the thought with which Ben Sira's work closed, and the rest of the chapter a still later addition. The text is in a very corrupt state, and offers many difficulties.

p. 117, ll. 5-6, are only found as a gloss in the margin, and is nothing but a doublet of ver. 9. It should probably be translated: 'The beauty of the height, the clear firmament, the heaven itself, manifests his glory.' Levi ingeniously suggests as the meaning of p. 117, l. 7, 'The brilliant sun in its rising proclaims, "How admirable is the work of Yahwe!"'

p. 117, l. 12. This may be rendered :

'As a fiery furnace melting by its heat,
So the sun, when it is sent forth, sets the mountains ablaze,
A tongue of light consumes the land,
And with its fire the eye is consumed.'

p. 117, ll. 16-19. These should be translated: 'And his mighty one executes his word.' Following Codex 248 and the Syriac, the Hebrew in l. 18 may be amended so as to read, 'So he caused the moon to keep her season, to rule over time and as an everlasting sign.' 'Feasts and sacred times are determined by her, and her Maker is pleased with her circuits,' continues the thought.

p. 117, l. 22, alludes to the etymology of the Hebrew word for the neomenia.

'At new moon she renews herself according to the name.
How wonderful she is in her changes !
A signal she is for the armies of the sky,
She frightens the firmament with her lustre.
Gem of the heavens, most glorious of stars,
Her light illumines the high places of God.'

By the word of God she accomplishes her task,
And she sleeps not in her watches.'

A rabbinic legend, quoted by Edersheim, sees in the fact that the stars wait for the moon and accompany her a Divine reward for her humble choice of the night for her dominion.

p. 118, l. 8. Instead of 'snow,' read with the Hebrew, 'lightning.'

p. 118, l. 11. The 'treasures' are the heavenly reservoirs.

p. 118, l. 25. The second hemistich reads in the Hebrew : 'It blossoms like flowers of sapphire.'

p. 119, l. 4. The original promise that nations would bless themselves with Abraham's seed, *i.e.*, call down upon themselves such blessings as Israel enjoyed, is here interpreted to mean that God would bless the nations through Abraham's descendants, the people of Israel.

p. 119, l. 9, refers to Yahwe's great deed of overpowering the chaos monster, a Hebrew adaptation of the Babylonian myth concerning Marduk and Tiamat.

p. 119, l. 16, may be translated : 'On his account the angel succeeds, and by his word he achieves his task.' The 'angel' is probably Michael.

p. 119, l. 18. This difficult verse should probably be translated :
'Let us add no more things like these,
The sum of the whole matter is : He is One.'

The Ethiopic Version seems to have preserved a Greek text older than any known through the manuscripts. It reads : 'The sum of the whole matter is : He is alone, unique.' This undoubtedly goes back to a Hebrew text, 'He is One,' in the sense this word has in the familiar, 'Hear, O Israel ! Yahwe, thy God, Yahwe is one' (Deut. vi. 4). The Latin Version reads : 'He himself is in all things.' The Greek manuscripts and the Hebrew read : 'He is all.' That the author cherished so unmistakable a pantheistic idea is rendered improbable by the next verse, which declares that God is greater than His works.

p. 120, l. 1. This is an interpolation, and so probably is p. 120, ll. 5-6.

p. 120, l. 7. Read :

‘ Let us now praise pious men,
And our ancestors in their generations.’

p. 120, ll. 9-10, reads in the Hebrew: ‘ To whom the Most High apportioned great glory, and who have been famous since the days of old.’

p. 120, l. 11-p. 121, l. 3. Some scholars maintain that vers. 3-9 refer to the great men of other nations. This view is not impossible, and it is favoured by certain expressions in the present Hebrew text. But the connection between vers. 2 and 3 renders it, after all, more natural to suppose that the author continued to think of the famous men of his own people, and desired to begin by classifying them and explaining his choice. Ver. 3 then declares that some of them were great ‘ as rulers of the land by the manner of government, seers of all things by their prophecies.’ Some of them left a name, others were forgotten. But those whose memory was most cherished were the men of piety.

p. 121, ll. 9-10, is a gloss.

p. 121, ll. 17-18, are probably an interpolation. The Syriac translator did not find it in his Hebrew text; and the glossator, to whom we owe the supplementary notices in xlix. 14-16, would not have begun with Enoch, if Enoch was the very first patriarch mentioned in the Ode. The present Hebrew text should be translated: ‘ A marvel of knowledge to all generations.’ If he had not passed for such a prodigy of knowledge the books of Enoch would never have been written. ‘ Repentance’ is due to a corruption of the text; and the Latin rendering, ‘ that he might give repentance to the nations,’ reflects an eschatological idea.

p. 121, l. 19. Noah is probably mentioned first, because with him the series of covenants begins.

p. 122, l. 12. Translate :

‘ To Isaac he likewise made an oath,
On account of his father Abraham.’

To him who came first the blessing he gave,
 It rested on Jacob's head.
 He acknowledged him as the firstborn,
 And gave him his heritage;
 And he made him a father of the tribes,
 That the twelve might have their portions.'

Jacob was the 'first' to receive the blessing and was acknowledged as the firstborn, though he was younger than Esau (Gen. xxvii.).

p. 122, l. 20. Read 'pious' for 'merciful.'

p. 122, l. 24. The Hebrew text suggests: 'Yahwe addressed him as a god, and fortified him with terrible miracles.' The reference is to Exod. iv. 16, vii. 1. By 'the glorious saints' of the Greek text the angels are meant. The change was made for dogmatic reasons.

p. 122, l. 28. Read 'the king' instead of 'kings.'

p. 123, l. 20. Levi rightly sees a trace of rationalism in the suppression of the reason given in Exod. xxviii. 35, 'that he die not,' and Ryssel points out that the reason given in Exod. xxviii. 12 has been substituted.

p. 125, l. 24. For these verses see the Introduction, p. xxii.

p. 128, l. 3. Whatever interpretation be given to the words, 'Let their bones flourish out of their places,' it must be admitted that this is a figure of speech. But what is its basis, and how far does it extend? In Isa. lxvi. 14 we read: 'And your bones shall flourish like grass.' As a tree having lost its leaves in the cold of winter may put forth fresh buds and blossom, as a drooping plant may bloom again, so a man who by ill-health has been reduced to skin and bones may see these bones covered once more with strong and healthy flesh. The figure may naturally be applied to the national life as well. In this passage, however, it is not a question of a living being recovering vigour of health after a condition of weakness, prosperity after a period of adverse fortune, or spiritual refreshment after a season of barrenness. The judges have long been dead. If their bones are to be covered with flesh, they must be raised to life again

and come out of their tombs. This is precisely what the phrase suggests. The hope of a resurrection does not render a good name less valuable. If, on the other hand, the words are understood as voicing a desire that the old judges may come back in a spiritual offspring, or that their long-forgotten deeds may become fresh objects of emulation, these thoughts would not have clothed themselves in such language, unless the idea of a physical resurrection were familiar and accepted. Simeon, the son of Jesus Ben Sira, may have cherished different views on this subject from those entertained by his father.

p. 128, l. 18. Read 'the enemy' instead of 'the Tyrians,' with whom Samuel had nothing to do.

p. 128, l. 25. The author seems to have cherished no doubt as to the power of the Witch of Endor to call up Samuel from Sheol through the art of necromancy.

p. 129, ll. 5-17. In xlvi. 3 the 'lambs' of the Greek text are much to be preferred to the 'bulls of Bashan' offered by the Hebrew, or the 'rams' of the Syriac. In ver. 6 the 'young women' of the Hebrew are better than 'the people' of the Greek.

p. 129, l. 25. Whether in xlvi. 9 the author used 2 Chron. xx. 21, or the midrash on the Books of Kings that the chronicler had at his disposal, cannot be determined.

p. 130, l. 3. It is significant that the author makes mention of David's sin. The chronicler is silent about it.

p. 130, ll. 15-17. 'Thou coveredst the earth with thy wisdom, and madest thy song praised on high.' Thus the Hebrew text. The idea that Canticles was praised in heaven would be worthy of a disciple of Rabbi Akiba. But if the original spoke of 'songs' at all, rather than 'proverbs,' as the Greek has, the one thousand and five songs of 1 Kings iv. 32 are probably intended. Ver. 16 is not found in the Hebrew.

p. 130, l. 21. The Hebrew reads, 'Thou wast called by the glorious name that is called over Israel.' The allusion is to his proper name Jedidiah. Cp. 2 Sam. xii. 25. Solomon seems to have been an honorary title, or a throne name.

p. 130, l. 27. The last hemistich reads in the Hebrew: 'And affliction upon thy posterity.'

p. 131, l. 25. Read 'furnace' instead of 'lamp.'

p. 132, ll. 16-22. The Hebrew text may with the aid of the versions be translated:

'Who is predestined, held in readiness for the time,
To cause the anger to cease before the day of Yahwe comes.
To turn the heart of the parents to the children,
And to restore the tribes of Israel.
Blessed is he who saw thee and died for love of thee,
As for us we shall surely live through thee.'

To be 'written down' for a task is to be predestinated in the Divine council to accomplish it in due time. The 'anger' is the Divine displeasure with Judah, and especially the priesthood. In Mal. iii. 27 the turning of the heart of parents and children refers to a reconciliation of an older and a younger generation with differing ideas and ideals. It was a great privilege for Elisha to see his master even though he must subsequently die. 'For love of thee' (Greek and Ethiopic) may refer to some legend, according to which Elisha, prompted by love, sought permission to be with his master even to the end, was allowed to see him depart in celestial glory, by this glance into the unseen world gained a double portion of Elijah's prophetic spirit, but thereby forfeited his right to a similar translation, since there are things man cannot see and live. A greater privilege the author expects for his own generation. Not death, but life will come to them. The Ethiopic Version reads 'through Thee.' It is through the coming of Elijah that the new era of life will be ushered in. According to Trypho, Elijah is to 'anoint the Messiah, and make him manifest to all.' Our author may have had in mind this Messianic revival of Israel. But the contrast with Elisha's death renders the view at least plausible that he thought of the eternal life. The two verses have the appearance of being an interpolation, though older than Ben Sira's grandsons.

p. 134, l. 8. This verse shows that Isa. xl. ff. had in the Maccabean period been added to the Book of Isaiah.

p. 135, l. 6. The Hebrew reads: 'Though he was a prophet from his mother's womb,' *i.e.*, from the beginning of his life. The author does not seem to have grasped fully the sublime thought of Jer. i. 5. Before Jeremiah was even conceived, Yahwe made him a prophet; he was the incarnation of the Divine ideal of a prophet. The Hebrew reads: 'to root up, demolish, destroy and overthrow, and then to build, plant and restore.' It is not improbable that the earlier parts of the Book of Jeremiah were already translated into Greek in the time of Ben Sira's grandson. But no conclusion can be drawn from the agreement between the latter and the translator of Jeremiah in the number of verbs used. The agreement simply shows that in the time of these translators the Hebrew had only five verbs, the fourth of the first series as well as the third of the second series being later additions. There may indeed have been only two of each originally, as the Ethiopic suggests.

p. 135, l. 14. In xlix. 9^b read: 'He mentioned also Job . . . , who kept himself in all the ways of righteousness.' The reference is to Ezek. xiv. 14, 20.

p. 135, l. 16. The author goes in chronological order, and consequently mentions Isaiah in the days of Hezekiah, Jeremiah at the time of the destruction of Jerusalem, and Ezekiel after him. The next famous man who is mentioned by name is Zerubbabel. As the source of the author's knowledge concerning him was the Books of Haggai and Zachariah, either he himself or an early interpolator introduced in this place the Twelve Prophets which may have been brought together into one volume by the middle of the second century. A glossator is perhaps more likely to have copied from xlv. 12 the figure of the blooming bones. From the order in which these prophets are mentioned no legitimate conclusions can be drawn either for or against the order prescribed in the Talmud, *viz.*, Jeremiah, Ezekiel, Isaiah and the Twelve. Most of the material is evidently at hand, though the contents of the collections are not specified, but the question of a prophetic canon, its limits and inner arrangement, belongs to a later age.

p. 136, ll. 4-12. The Hebrew reads: 'Few have been created on the earth like Enoch, and he was translated alive; was a man born like unto Joseph, whose body was also honoured; Shem, Seth and Enosh were held in honour, but above every living being was the glory of Adam.'

p. 136, l. 13. The first hemistich, omitted in the Greek, reads in the Hebrew: 'The greatest of his brothers and the glory of his people,' followed by the hemistich that probably read originally, 'Was Simon, the high priest.' For this section see the Introduction, p. xxiv.

p. 139, l. 5. This verse reads in the Hebrew: 'May his mercy stand fast with Simon, and may he confirm him his promise made to Phinehas.'

p. 139, l. 10. Translate:

'The inhabitants of Seir and Philistia,
And the foolish people that dwell in Shechem.'

p. 139, l. 13. For this colophon see the Introduction, p. xxv,

p. 139, l. 26. Vers. 1-12 are a hymn of thanksgiving for deliverance from danger. The first two hemistichs read in the Hebrew:

'I will praise thee, O God of my salvation,
I will give thanks to thee, my God, my father.'

There are numerous expansions and doublets. Ver. 6 reads:

'My soul drew near unto death,
And my life to Sheol beneath.'

Consequently the 'accusation to the king' was not original. Ver. 10 reads:

'I cried, O Yahwe, my Father art thou,
For thou art the mighty one who saves me.'

p. 141, l. 9. Following ver. 12 the Hebrew text contains this psalm, not found in any version and evidently of late date:

'O give thanks unto the Lord, for he is good;
For his mercy endures for ever.
O give thanks unto the God of praises,
For his mercy endures for ever.'

O give thanks unto him that keeps Israel ;

For his mercy endures for ever.

O give thanks unto the Creator of all things ;

For his mercy endures for ever.

O give thanks unto the deliverer of Israel ;

For his mercy endures for ever.

O give thanks unto him that gathers the dispersed of Israel ;

For his mercy endures for ever.

O give thanks unto him that rebuilds his city and his temple ;

For his mercy endures for ever.

O give thanks unto him that makes the horn of the house of David to bud ;

For his mercy endures for ever.

O give thanks unto him that has chosen the sons of Zadok for priests ;

For his mercy endures for ever.

O give thanks unto the Shield of Abraham ;

For his mercy endures for ever.

O give thanks unto the Rock of Isaac ;

For his mercy endures for ever.

O give thanks unto the Mighty One of Jacob ;

For his mercy endures for ever.

O give thanks unto him that has chosen Zion ;

For his mercy endures for ever.

O give thanks unto the King of the King of kings ;

For his mercy endures for ever.

He will lift up the horn of his people,

To the glory of all his saints ;

The children of Israel his nearest of kin,

Praise ye Yah !

The eschatological expressions are drawn from Biblical passages.

The 'Sons of Zadok' came from Ezekiel. 'King of kings' is a title that implies claim to the empire of the world.

p. 141, l. 13. Vers. 13-29 contains an acrostic poem, each stichos beginning with a new letter of the alphabet. The

general character may be illustrated by the following rendering of the four first double-lines :

‘ As a tender youth already
I delighted in wisdom and sought her ;
By prayer I endeavoured to find her,
I would pursue her to the end ;
Come to ripeness like a grape,
My heart still rejoiced in her ;
Devious paths I avoided,
My foot followed straight after her.’

p. 141, l. 22. The Greek seems to have preserved the original reading, while the Hebrew copyist appears to have allowed himself to be misled by the Syriac Version into writing ‘ in his youth ’ instead of ‘ a little.’

p. 142, l. 2. The Hebrew reads : ‘ My soul longed for her, and my face I turned not from her. My hand opened her gates, I ran towards her and gazed upon her.’ The word translated ‘ ran ’ is probably the same as is used in Habak. i. 8.

p. 142, l. 6. Translate : ‘ In her purity I found her, therefore I will not forsake her.’ ‘ And discernment concerning her I have obtained from the beginning ’ is probably a gloss.

p. 142, l. 11. Translate : ‘ My reins burn for her as a furnace, therefore I have taken possession of her.’

p. 142, l. 13. ‘ A tongue,’ that is ‘ eloquence.’

p. 142, l. 22. The last two hemistichs read : ‘ She is near to those who seek her, and he that gives himself to her finds her.’

p. 142, l. 25. The Greek text is excellent. In rendering, ‘ Behold with your eyes that I am little,’ the Hebrew copyist has again permitted himself to be led astray by an Aramaic phrase lingering in his memory.

p. 142, l. 28. Translate : ‘ Hear my instructions, however modest, and get much gold by her.’ The Hebrew, ‘ Hear my instruction in my youth,’ has the same cause as the error of the preceding verse. It is the opinion of the author that wisdom will bring wealth.

p. 143, ll. 4-5, are clearly an interpolation added to the stichos which begins with the last letter of the alphabet. The Hebrew text continues: 'Blessed be Yahwe for ever, and let his name be praised from generation to generation! Thus far are the words of Simeon, son of Jesus called Ben Sira. The wisdom of Simeon, son of Jesus, son of Eleazar Ben Sira. Let the name of Yahwe be blessed from everlasting to everlasting.' The ascription to Simeon is evidently copied from l. 27.



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